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# The Antiquary

An Illustrated Magazine  
devoted to  
the study of  
the Past

*"I love everything  
that's old: old friends,  
old times, old manners,  
old books, old wine."*

Goldsmith

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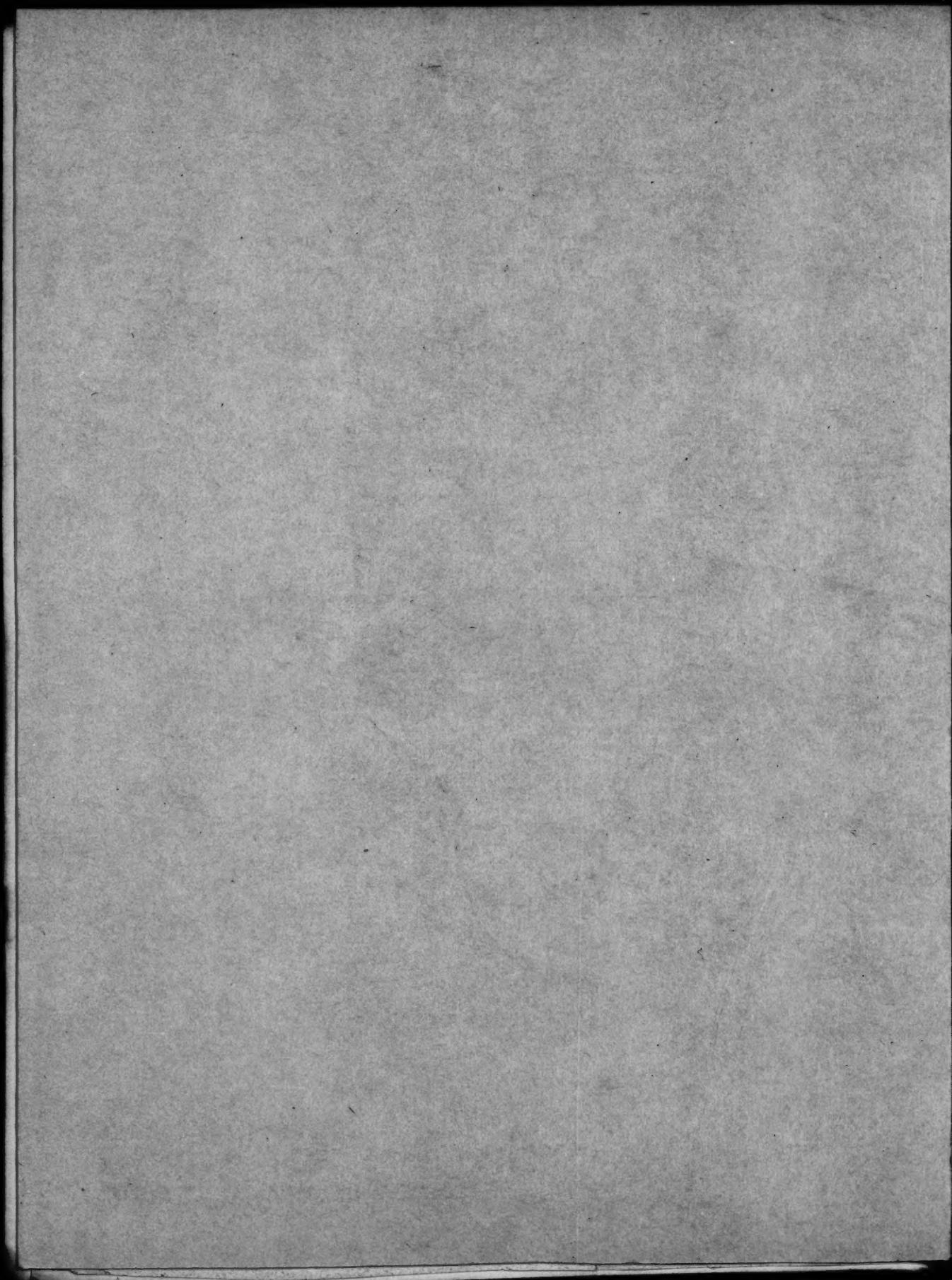
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# The Antiquary.



FEBRUARY, 1910.

## Notes of the Month.

WE have been favoured with a copy of the first and second annual reports, issued together in one quarto pamphlet, of the National Museum of Wales. These cover the two years from October 1, 1907, to September 30, 1909, and record satisfactory progress in the arduous work of founding and establishing the museum. Designs have been invited for a building to cost £250,000 when complete, and it is hoped that it may be found possible to erect about one-third of it in the first instance. "Care has been taken," says the Council, "to include adequate provision for all the departments of the museum, together with a large lecture-room, library, and such administrative rooms and workshops as are required to carry on the work of a large museum on modern lines." The last date for sending in designs was January 31. Various donations have already been made to the National Museum, and there can be no doubt that when accommodation is provided these will be largely increased. We congratulate our Welsh friends on the progress already made, and hope that before long their splendid scheme will be in a fair way of being realized in a noble building.



The Bishop of Newcastle has unveiled in Hexham Abbey a coloured window, which is unique by reason of its containing some glass dug up during last summer's excavations at

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Corstopitum, dating back to the time when the Romans occupied Britain. The window, intended to commemorate the completion of the rebuilding of the nave, represents incidents connected with the life of St. Etheldrythe. The first subject is her marriage to King Eogfrid of Northumbria, the second her taking of the veil, and the third her miraculous appearance to one of her followers in prison after her death.



Referring to the paragraphs on old Kentish games in last month's "Notes," Mr. Henry Laver, F.S.A., of Colchester, writes: "The game of Duck, or Dukka, was not confined to Kent. It was very commonly played in Essex by boys, aye, and girls too, in my childhood of over seventy-five years ago. It is a game which, although essentially the same, varies a little in different localities. Generally it was played by a number of boys, who each had a pebble or half a brick; this he called his duck. Another lad stood out to take charge of three stones piled on each other, his duck being the topmost one. Each in turn threw his duck at the topmost one, and if this was upset it must be replaced before the keeper of the pile could capture one of the others, which he did by touching him, who then took charge of the pile. It was generally played near a wall, as a background to prevent the ducks going too far. After a boy had thrown his duck he tried to get it again by dodging in and picking it up and returning to the throwing place without being touched. When the keeper's duck was knocked off the pile there was a grand rush in to obtain their ducks. Many very ugly knocks and cuts were received by the players, especially by the keeper of the pile, in his eagerness to touch those who had tried to steal their duck lying near the pile.

"It is truly said that the suggestion of tree-worship is ingenious, but not convincing. It is a suggestion which would have been admired by Stukely in his day, and by some of his disciples in the present, but it would be a sad day if it was generally accepted."



Mr. F. J. Bennett, of West Malling, whose notes on the old games we quoted, also writes with regard to a point which he thinks is of interest "as showing a continuity from

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Stone to Iron Age in the 'Strike-a-Light' game. The first version I had was 'Stone Age'—only flint and stone used to strike the light. In the second version flint and *steel* were used. This may be the result, of course, of an incorrect statement in the first instance, and without further examples is not worth much; still, it is very suggestive." Such a casual difference would surely be an impossibly slender foundation upon which to build any theory of "continuity from Stone to Iron Age."



With regard to "Tickey Touch Wood," Mr. Bennett writes: "I now see the true inwardness of that game. Why should the player be immune by touching *wood*? By itself it has no meaning. But bring in Tree Worship and you get light. The wood = Sacred Tree, conferring sanctuary. I find it quite easy to convince some at once; others see nothing in it. Of course, in such cases actual proofs are impossible." We fear Mr. Bennett's "light" is a will-o'-the-wisp.



On Saturday afternoon, January 1, a handsome memorial tablet, which has been placed on the front of No. 18, Church Row, Hampstead, was unveiled by Mr. H. B. Wheatley, F.S.A. It records the fact that John James Park, author of the first History of Hampstead, and son of Thomas Park, F.S.A., the poetical antiquary, was born in that house in 1795, and died in 1833. The tablet was erected by the Hampstead Antiquarian and Historical Society.



The thorough and careful restoration of the beautiful Domus Magna Notariarum of Bologna has just been completed. The building dates from two epochs, 1278 and 1422, at which latter date the home of the Notaries was enlarged. Its present aspect corresponds to its appearance at the beginning of the fifteenth century, when the building was at its best. The undertaking has been carried out by Signor Rubbiani, in conjunction with Dr. Orioli and others, who have documentary evidence for every part of the work. Two years ago the appearance of the ancient home of the Notaries' Guild was simply deplorable.

An interesting London link with the seventeenth century is soon to be pulled down, this being the queer old flight of stone steps—long since fallen into disuse—which formerly led from Delahay Street into St. James's Park. The steps are worn and green with age, a rusty iron railing still guards them in a haphazard sort of way, but the most interesting thing about them is that they were a concession by James II. to the notorious Judge Jeffreys, whose name is always associated in history with the "bloody assize" arising from the Monmouth rebellion. Jeffreys was his Sovereign's subservient agent, and, as he lived close by the Park, the King gave him special permission to make this flight of steps there from his house. The Local Government Board offices are now being extended right along to the edge of the Park, so everything in the way has to go, including the steps and some delightfully Pickwickian old houses in Delahay Street.



An article by Miss Moore in *Berrow's Worcester Journal* of December 18 says that during the course of restoration work on Martley Church there have been found beneath successive layers of plaster and coloured washes some interesting remains of early mural paintings. Those in the chancel include floral designs, heraldic devices and animals, some large figures too much obliterated to be properly traced or identified, and a life-size Annunciation picture, the angel Gabriel being wingless and bearing a scroll. In the nave the paintings had been much maltreated, and possibly scraped, even before the coat of grey plaster covered them. Two only remain, both on the north wall of the nave. One is the Adoration of the Magi. "On a close inspection," says Miss Moore, "the head, shoulders, and clasped hands of the Virgin are distinctly visible; also the three Kings. The lower part of the picture is, however, in a somewhat nebulous state, and it remains to be seen what can be made of it. Alongside this is a figure on horseback, and little doubt is felt that it is St. Martin, the Soldier Saint, especially as the grateful beggar can be seen with clasped hands in the background."

For some months Mr. P. C. Rushen, whose antiquarian and genealogical studies are well known, has been contributing to the *Cheltenham Chronicle* a series of articles on "The History and Antiquities of Chipping

height of his prosperity, erected the large mansion, known as Campden House, at Kensington, which was finally destroyed by fire in 1862, and which gave the name of "Campden" to several thoroughfares upon



Photo by

I. Taylor, Campden.

THE JACOBEAN PULPIT IN CHIPPING CAMPDEN CHURCH.

By the courtesy of the *Cheltenham Chronicle* and *Gloucestershire Graphic*.

Campden," that most delightful of the old-world Cotswold towns. One of the greatest benefactors, as well as one of the most distinguished sons, of Campden was Sir Baptist Hicks, who, in 1612, when at the

its site. To the Gloucestershire town Sir Baptist made many gifts, an account of which was given in Mr. Rushen's article in the *Cheltenham Chronicle* of December 18, besides building a large mansion for himself

close to the fine church. Sir Baptist was raised to the peerage as Baron Hicks and Viscount Campden in 1628, and died at his house in the Old Jewry, London, in 1629. He was buried in Campden Church, where his noble monument adorns the south chapel. He gave the town, among other benefactions, its beautiful almshouses and market hall, while to the church he gave pulpit, bell, gallery, and "brasse Falcon"—i.e., the fine brass lectern still in use—as well as paying the cost of much building and repairing. The Jacobean pulpit, with its handsome carving, is illustrated above. The block is kindly lent by the editor of the *Cheltenham Chronicle*. We are glad to hear that Mr. Rushen's articles will appear by-and-by in book form. They should make a volume of singular interest.



Lord Bolton has been having excavations conducted at his own expense during the past seven years on the site of old Basing House, near Basingstoke, and enough has now been unearthed to show the foundations of the citadel and the general extent of the buildings and fortifications. Outside the citadel by far the most interesting "find" that has been made is the large well—said to be the widest in diameter in the country. It measures no less than 11 feet 9 inches across in the widest part, for it is not quite circular in form. The bottom is of chalk, and the distance from the water—which stands at about 8 feet to the top—is 45 feet. This was entirely filled up, but was cleared of all the rubbish it contained, parts of old buckets and the massive bar—charred by fire, but otherwise sound—being found at the bottom. At some period the upper portion of the brickwork in the well had been removed, but that which remained was 2 feet 6 inches in thickness all round. Lord Bolton has had the walls brought up to their original level, and the labour entailed in this task may well be imagined when it is stated that it was necessary to use no fewer than 16,000 bricks to replace the part destroyed.



At the recent meeting of the Yorkshire Naturalists' Union, held at Scarborough, there was on exhibition a number of prehistoric implements, amongst which was an unusually

fine flint dagger, labelled "Cottingham." This has since been acquired for the Hull Museum by means of an exchange, and forms a welcome addition to the local prehistoric collection there exhibited. The dagger is of dark flint, though the surface is now of a light colour, due to oxidization. It is 7½ inches in length, 2½ inches in greatest width, but is so remarkably well made that it is nowhere as much as ½ inch in thickness. A very sharp cutting edge has been made by very careful chipping, and about half-way between the point and the butt-end is a notch on each side of the blade, which has been made in order that the dagger may be better bound to its handle. Flint daggers of this kind are exceedingly scarce in this country, and the probability is that the Cottingham example was buried with an interment. The last specimen of its kind found was obtained at Middleton-on-the-Wolds in 1905, and was found associated with an earthenware vessel known as a drinking-cup. This was figured and described in the *Naturalist* a short time ago. In Mr. Mortimer's well-known book on *Forty Years' Researches in British and Saxon Burial Mounds of East Yorkshire* two similar specimens are figured: one 5½ inches long was found in a barrow at Garton Slack; another, a little larger, was found in an adjoining grave. This last-named specimen, as in the case of the Cottingham dagger, is notched towards the blunt end, in order to give better security to the handle. Unfortunately, in the Cottingham example, the extremity of the point has been broken away, apparently recently, but this has been carefully restored.



Referring to the excavations at Caerleon, the Liverpool Committee for Excavations and Research in Wales and the Marches, state in their report: "Caerleon differs from Chester and York in that it has not been swallowed up by the growth round it of a great city. Here and here only on British soil may we hope to recover by excavation something of the arrangement and life of one of these great military stations, each of which covered an area of 50 acres, and accommodated a force of 5,000 men."

Dealing with the results obtained in the

excavation of the amphitheatre known as King Arthur's Round Table, the report says: "Not a vestige of masonry was in sight, and on the analogy of other so-called amphitheatres in Britain, it seemed unlikely that the construction had been elaborate. But the first section revealed an outer retaining wall of 5 feet 6 inches thick, with heavy buttresses inside and out. It is an elliptical building, the major axis measuring 274 feet, the minor 226 feet. No seats have been found, and it is probable that these were of wood. . . . It is evident that we have to do with a building which must take a high place among the surviving monuments of the Roman occupation of Britain, and no pains should be spared to secure its complete excavation and permanent preservation."

The Society requires £500 to complete the excavations at Caerleon and at Caersws. An account of these excavations, by Professor R. C. Bosanquet, F.S.A., appeared, it will be remembered, in the *Antiquary* for September last.

The quarterly report of the Palestine Exploration Fund expresses personal congratulation, but at the same time a sense of the serious loss suffered by the Committee in the appointment of Mr. R. A. Stewart Macalister to the Professorship of Celtic Archaeology at the National University of Ireland, Dublin. Application has been made for permission to excavate another site which promises to be as interesting in results as either of those already excavated. The Committee, however, "consider it inadvisable to indicate it by name until it can be protected from native depredators when the official permit has been granted. Of late years the emissaries of the dealers in antiquities have become so persistent and industrious, owing to the encouragement of tourists in Palestine, that they constitute a serious difficulty in the way of scientific exploration, and every precaution must be taken to avoid irremediable injury to the archaeological value of a site before the Society can commence operations. The Committee has appointed as Mr. Macalister's successor, and to superintend their excavation of the new site, Dr. Duncan Mackenzie, who has already acquired a large experience in work of the same nature,

having for five years assisted, and in part conducted, the excavations at Helos for the British School of Archaeology at Athens, and for ten years worked as a colleague of Dr. Arthur Evans in the world-famed excavations at Knossos, in Crete." The Rev. J. E. Hanauer writes from Damascus to report an interesting discovery of a Greek inscription, 470 paces due east of the remains of the gateway in the eastern wall of the outer temple enclosure. It is on a column drum about 30 inches to 36 inches in diameter, forming the foundation-stone of a house. Only part of it was visible, and Mr. Hanauer suggests that the column belonged originally to the temple.

The *Architect* for January 7 contained the first part of an article on "Llandaff Cathedral," by Mr. S. Bowen Williams, illustrated by a large view of the cathedral from the east. The number also contained two large drawings of mosques at Constantinople by Mr. J. B. Fulton, and an attractive series of charming sketches by Mr. A. N. Prentice, Mr. Leslie Wilkinson, Mr. Banister F. Fletcher, and Mr. J. B. Fulton, of domestic and ecclesiastical buildings in France, Belgium, Italy, and Spain. The reproductions of these delicate and finished drawings were unusually good. The New Year's issue of the *Builder* was, as usual, liberally illustrated. The plates were all representations of buildings by Mr. Norman Shaw, R.A. They showed a remarkable diversity of structures, somewhat unconventional and not easily to be classed in type, but for the most part decidedly effective and satisfying from the "elevation" point of view, and often happy and strikingly original in planning. The publication of these examples of Mr. Shaw's work is particularly well timed just now, when he is voluntarily retiring from the Royal Academy to make way for some younger member of the profession. The same issue of our contemporary contained an article by Mr. R. W. Paul on "Churches on the Somerset Coastline," illustrated by a number of sketches and plans in the text.

The Earl of Plymouth has promised that the whole of the valuable antiquarian relics discovered some years ago during the progress

of certain excavation works at Barry Island, Glamorganshire, shall be handed over as a free gift to the Barry Town Museum. The collection includes a quantity of Roman remains and other articles of rare historic value.

A Reuter's telegram from Genoa, dated January 11, says that in the course of excavations in the Piazza Deferrari, a Greek tomb of the fourth century before Christ has been discovered. Several articles were found in the tomb, among them being a magnificent vase of the time of Phidias. It is evident from the remains in the tomb that the bodies had been cremated.

The pick of the collection of prehistoric pottery and other relics brought home from Peru by Mr. T. Hewitt Myring, to which we referred briefly in one of last month's "Notes," has been acquired, through the generosity of a member of the National Art-Collections Fund, by the British Museum. The age of the pottery vessels is estimated at anything from 2,000 to 7,000 years. The designs with which they are decorated show considerable skill and a remarkable degree of artistic power. Many animals and birds are faithfully represented, and the figures portrayed appear to be portraits. The *Times*, in a long note on these very interesting Peruvian relics, in its issue for January 10, remarks that "This very handsome gift is not only of value to the national collection in itself, but it may serve to call attention to some of the other treasures of the same kind that the Museum already possesses. What can be more remarkable than to find in the British Museum a large proportion of the turquoise-coated masks obtained by Cortes from Montezuma and sent to Charles V.? And yet they have stood there for years, brilliantly coloured if grim reminders of one of the most picturesque and tragic episodes that the world has ever seen. Near by are Mr. Edward Whymper's collections from Ecuador, gathered while on his mountaineering expeditions in the Andes. The collections from Peru itself also contain a number of pieces of unusual merit, and the best of them can compete with those in Mr. Van den Bergh's gift. This last addition will,

however, make the series finer as a whole than is to be found in any other collection."

Several important additions have recently been made to the art and ethnographical department of the Royal Scottish Museum, Edinburgh. Conspicuous, especially, are the additions made to the Tibetan collection, which is now looked on as quite equal to any similar collection in Europe. The greater number of these objects representative of the art, life, customs, and religion of the people who live on "the roof of the world," have been obtained for the Museum at first hand by Captain F. M. Bailey, son of Colonel Bailey, Edinburgh, who has been resident in Tibet for some years. The objects acquired by Captain Bailey fill several cases, but those recently placed on exhibition are probably the most effective, alike in appearance and in the story they tell. The case referred to contains as its principal object a Tibetan mounted soldier, both horse and man clad in complete armour, and alongside are several suits both of chain and plate mail. The horseman is armed with a bow, the quiver, filled with arrows, is slung across his shoulders, and, to complete the sense of out-of-dateness of the Tibetan military furnishings, beside him is a long gun, which on examination will be found to be an antiquated matchlock. The group of Tibetan musical instruments has been rearranged in one of the tall pillar cases, so as to admit of the addition of several of the huge copper trumpets with which the monks sound their call to prayer. These are shown alongside the flageolets and drums, which make up the Tibetan orchestra.

A full account of last season's work on the "Excavations at Maumbury Rings," filling nearly two columns, was printed in the *Times* of January 18.

At the beginning of January three early Greek funerary chests were placed on exhibition in the First Vase Room at the British Museum. They are of terra-cotta. All are supplied with lids, and one has handles, but the workmanship generally is primitive and rough. Each being little more than four feet in length, it is certain that they were never

intended for full-length burials, but as receptacles for the bones or ashes of bodies which had been cremated, a custom among the Greeks from the earliest times.



While excavation work was being carried out at No. 7, Low Pavement, Nottingham, on January 11, an ancient cross was found some four feet below the surface of the kitchen floor, which had evidently at one time been an open yard or garden. On one side of the much damaged cross is a distinct representation of the Virgin and Child, and on the other is Christ on the Cross. The relic was, perhaps, part of the stone screen in the old church of St. Nicholas, which was destroyed by order of Colonel Hutchinson when Governor of Nottingham Castle in Civil War time. The cross itself probably dates from the thirteenth century.



Lecturing at Rome, on January 10, on the "Influence of the Imperial Idea on Later Antique Art," Mrs. Strong, the Assistant Director of the British Archaeological School at Rome, deplored the fact that the old prejudice against Roman art simply because it was not Greek had merely given way to a new superstition in favour of its being wholly the product of Oriental influences. Scholars were now asserting that the new forms, the new artistic aspirations, corresponding to the new intellectual and spiritual needs of the later Empire and of nascent Christianity, must be traced back to the Græco-Oriental cities of Asia Minor, of Egypt, or of Syria, or even to the Farther East itself, and as an artistic factor they left Rome entirely out of the question. These extravagant pretensions the lecturer proposed to combat by disengaging from the tangle of influences that go to make the later antique the peculiar artistic contribution of Rome. This contribution she recognized more especially in those methods of centralized grouping which distinguish Roman from Greek composition, and which she attributed to the influence of the figure of the Emperor, and the necessity of giving it prominence. The Imperial figure, by gradually claiming for itself the chief place in decoration, imposed a principle of centralized design unknown to preceding periods. Only by means of the

prestige bestowed by Rome upon the central figure of the Emperor could a scheme, at first merely gratifying to the eye, become imbued with meaning and emotion, and so take irrevocable hold as best suited to express the Imperial power.

A number of slides were shown to illustrate the evolution of grouping from the long, loosely-composed friezes of Greek art until serrated compositions were achieved, such as those which record the benefactions of Diocletian on the arch of Constantine. Here the Emperor dominates the scene and gathers all the interest around himself in a manner that announces the group of Christ surrounded by the apostles or other sacred personages on early Christian ivories and sarcophagi.



## The Drama of Mediæval Leprosy.

BY WALTER SHAW SPARROW,  
Author of *Old England*, *The English Home*, etc.



N the Middle Ages the sick were nursed in three kinds of almshouses :

1. Infirmary. These had a hall for the sick, with a chapel at the east end, so that sufferers from their beds could take part in the service.

2. Lazars or leper homes, usually a group of buildings scattered around a courtyard, with all necessary household offices and a good well. There was a chapel, and the site was generally near to a running stream, in order that washing might be attended to without difficulty.

3. Semi-collegiate hospitals on the Carthusian plan, with separate halls surrounding a court, as in the Hospital of Noble Poverty of St. Cross, Winchester, and Archbishop Abbot's Hospital, Guildford.

St. Mary's, Chichester, is the best example we have now of a thirteenth-century hall for the sick or infirmary, and outside Chichester, hard by the River Lavant, are some ruins of the Lazar of St. James. The Hospital of

St. Bartholomew, near Oxford, was also for lepers, and many others existed in England.

At a time when people were horribly fond of dirt, and when the national diet for six months of the year was salted fish and meats, many kinds of bad health were inevitable, and this must have favoured the spread of leprosy, though it does not explain how the disease originated. Doctors have not yet come to a unanimous decision as to the origin of the leprous bacillus, but we are justified in believing that too much salted flesh food and too much personal uncleanliness were predisposing causes.

How dreadful this scourge was in Europe may be judged from the fact that upwards of 22,000 lazars were built and endowed! In France alone there were more than 2,000. Lazars were priories, and therefore religious hospitals. It was the Church that formed in Europe permanent charities for the disabled young and the aged poor. The world has not seen a nobler charity, nor one that touches the imagination with a more pathetic drama of sorrow and of brave long-suffering. And every fact connected with leprosy helps us to understand with sympathy the social heart of mediæval life.

Yet this subject has attracted little attention, even among doctors and historical students. There is, for example, a widespread delusion to the effect that after the founding of leper homes the afflicted were never allowed to move from place to place. It is forgotten that lazars in England date from the end of the eleventh century, and that laws against wandering lepers are found as late as Edward III.'s reign. It is also forgotten that lepers made pilgrimages to famous shrines in quest of miraculous cures. Apart from this, all mediæval history is full of laws and proclamations which were never well administered. For instance, long after forests were guarded and preserved for royal sport, the law had to free them from dangerous robbers and other outcasts; and in like manner, when lepers were banned and secluded, new laws were made to enforce the old, just because the old were as ineffective as the strong threats of a weak schoolmaster.

For a long time lepers were dreaded outcasts, suffering from what our Saxon fore-

fathers called the "mickle ail," or great disease, that made even the gentlest face look terrible and inhuman. The State never tried to protect them from wrong or violence, and some great rulers deprived them of all right of disposition over their property—a bad example set in 643 by Rotharis, a Lombard legislator. The Council of Worms, in 868, proved that lepers suffered also from religious persecutions hateful to that Council, and hence a decree to sanction the giving of the Holy Eucharist to the leprous, but not in company with the healthy, of course.

Gregory II. had granted that permission in the seventh century, so it is clear that priests had long forgotten how "Jesus stretched forth His hand and touched the leper."

In Great Britain, as elsewhere in Europe, leprosy was known long before the period of the Crusades. Thus Howel Dda the Good, a Welsh King, decreed in the tenth century that if a woman left her husband on account of his being a leper, she had a right to claim all her goods and to keep them for her own use. Churchmen interfered many times to put an end to the pitiless treatment of lepers by secular authorities, but little real good was done until lazars were founded by the clergy, first in Germany and France, before the end of the eighth century. More than four centuries later, in 1179, a Lateran Council exempted lazars from the payment of tithes; and if any leper home built a church and could afford to keep a priest, this action was not to be thwarted unless it infringed the parochial rights of some older church in the neighbourhood. Another step was taken by the Provincial Council of Nogaro, A.D. 1290, which exempted lepers from the civil law as administered by secular judges; and a later Council of Nogaro passed a decree of excommunication on anyone who compelled lepers to pay a tax and refused to give back the money within fifteen days.

Under the Normans leprosy was a form of legal impurity, for those who suffered from it could not sue in any court, nor inherit property, nor make a will, nor live with his relatives; and Sir T. Duffus Hardy has shown that in England, as in France, a grant made by a leper after he fell sick was void.

If he gave away any portion of his land, for instance, the King might interfere, appointing a trustee with power to keep the estates whole and intact. King John acted in this way in the case of a Somersetshire gentleman, named William of Newmarsh, the "seizin" of whose lands was given to the custody of Geoffry de St. Martin. Imagine, then, with what joy lazars halls were welcomed by most sufferers.

Lanfranc, thirty-fourth Archbishop of Canterbury, consecrated in 1070, opened a lazars hall outside his city gates, and ordained that it should be divided into separate wards, so that male patients might be kept apart from female lepers. Constant care was to be given to the treatment of each case, and attendants were to be chosen for their patience, kindness, and skill. At a later date Canterbury had two lazars halls, one occupied by monks; and when the tomb of Thomas Becket became the most popular shrine in England, leper pilgrims went to Canterbury in large numbers, and among them were Norman knights, and Irish nobles, and priests and monks, men of all sorts and conditions, and women and children.

Meantime the good Matilda, wife of Henry I., had proved herself rashly generous to lepers, for she washed and kissed their feet, an excess to charity, revolting to many who witnessed it. The second Henry was kind to lepers, like his Queen, and Henry III. washed their feet once a year, on Holy Thursday. On the other hand, Edward III. drove them from London and its villages, and told the mayor and sheriffs, in an order under his Great Seal, that lepers were to be put in some out-places of the fields, away from persons in good health. All keepers of the city gates were to promise under oath not to allow any leper to come in, and if a citizen gave refuge to a leprosous person, he forfeited by that act his house. Thus petted by one King, and chivied by another from pillar to post, the unfortunate knew not what to think; and yet there were many who preferred a tramp's hard life to the kind discipline of lazars halls. This one cannot understand, because it was very difficult for them to beg, as they had to ring a clapper to warn people of their coming. Surely these facts give vivid pictures of early epochs, and

bring home to our very doors the popular modes of thought and feeling.

When a leper was segregated, a kind of burial service was read over him, in accordance with the Salisbury rite. It was a long and painful ceremony. A sufferer has to say good-bye to the world and its pleasures; so let him make ready his leper's dress, and his cup and clapper, and some rude furniture for his dwelling; and then, clothed in his ordinary garb, let him wait in his own house till the priest shall come as to a funeral. And there the good man comes, in surplice and stole, and with a great cross borne before him. He enters the house, sprinkles the leper with holy water, and exhorts him to praise God and to bear his lot with patience. Then the priest orders the cross-bearer to lead the way to his church; he takes himself the second place in this procession, telling the leper to follow at a little distance; and as they pass through the village, they chant together the *Libera me, Domine.*

In the church preparations have been made for a burial. There are two tressels and two black palls, one of which is put on the floor between the tressels, ready for the leper to kneel upon it; thus kneeling, he is covered with the other pall, and the priest stands near and reads the Mass; and then, for the last time in a church, the leper makes confession of his sins.

Outside, villagers stand in groups, frightened and whispering. When the priest appears, following his cross-bearer, they are told to pray for the stricken man, whose agony of mind is not yet at an end; for the procession has now to visit the place of segregation, a lazars hall, or perhaps a hut in a wood outside a manor-village. "Remember the last end, and thou wilt never sin," chants the priest. "Easy it is for him to contemn all things who remembers that he will shortly die." And now the priest throws a spadeful of earth over the leper's feet, as a sign that he is dead to the world and must live henceforth in God alone. Then, in a raised voice and with commanding gesture, ten laws are read, forbidding the leper to do a great many things:

1. Ever again to enter a church, a market-place, a mill, a bakehouse, or any assembly of the people.

2. To wash his hands, or any of his things, in a fountain or in running streams. When he wants to drink he must dip up water in his cup or in some other vessel.

3. To go out of doors forgetting his leper's garb, by which alone all may know him; and never must he walk unshod except in his own house.

4. To touch anything he desires to buy anywhere, except with a stick to let people know what he wants to have.

5. To enter any inn or any other house to buy wine; but he may ask for drink to be put into his barrel.

6. To have intercourse with any woman except his wife.

7. Not to answer anyone who questions him out of doors when the questioner stands on the leeward side, and therefore in harm's way. And he must never go down narrow streets, where he may brush against anyone.

8. When obliged to pass along any footpath, across the hills, or anywhere else, he must never touch the railings, or stiles, and such like, unless he has first put on his gloves.

And then the priest concluded thus :

9. I forbid you to touch infants or children, whoever they may be; or ever to give presents to them or anyone else.

10. And I command you not to eat or drink with anyone except lepers. And remember that when you die you will be buried in your own house, unless you obtain permission beforehand to be buried in a church.\*

These laws, no doubt, show a compromise between the kindness of Church discipline and the people's sternness. They seem to have provoked sympathy among the well-to-do, because, at the beginning of the fourteenth century, there were no fewer than 130 lazars halls in Great Britain, founded and endowed by charitable persons, and having under special charter many privileges granted by the Holy See. As a rule they were built for two classes, the clergy and the poor; the well-to-do suffered less frequently from this disease, and could live apart from their fellows in

\* See also "Leprosy: Present and Past," by A. Lambert (*The Nineteenth Century*, August, 1884). Hutchinson's book on Leprosy is also a work of great interest.

houses on their own estates. One abbot of St. Alban's was a leper, and he did not enter the Hospital of St. Julian, which belonged to the abbey. Lazars were not all managed in the same way. At St. Mary Magdalen, near Exeter, patients were limited to thirteen, and on certain days they were free to beg alms from door to door, and to collect toll on the corn and bread sold in fairs and markets; but the citizens of Exeter rebelled at last, and in 1244 the hospital passed from the Bishop's hands into those of the mayor and sheriffs.

Other leper homes were much larger, and great care was usually taken in England to make patients comfortable. In cases where both sexes were admitted, a woman's ward stood apart from the men's. Hugh Pudsey, "the jolly Bishop of Durham," as Lombarde called him, founded a great lazaret for sixty-five patients at Sherburn, a mile and a half to the south-east of Durham, in a warm, sunny vale, about A.D. 1181; and he drew up for its guidance a set of rules so careful and so minutely generous that nothing could give a better notion of its life and discipline. The constitutions are given in Surtees' *History of Durham*, and from them we learn that Bishop Pudsey had a heart of gold, though his actions in State affairs were often vaingloriously foolish. The hospital, richly endowed with corn lands and pastures, formed a quadrangle, enclosing an area of about an acre. The principal chapel stood at the south-east angle of the square, with the Master's lodgings by its side, and a dormitory for the priests and clerks. On the west side, in a low range of buildings, with a common hall in the centre, the male lepers had their homes; while the women patients lived on the south side, and had a little chapel of their own, the chapel of St. Nicholas. There were eight fires, four in the men's quarters, and four in the women's. From St. Michael's Day to All Saints two baskets of peat were supplied daily, and four baskets were allowed from All Saints to Easter. On Christmas Eve four cartloads of logs were given out, and patients had their Yule fires. Four cartloads do not agree with the eight fires, so the latter may include the kitchen fire; and this suggestion is confirmed by another rule, which says that the daily allowance of peat may be increased by two baskets

on those festivals when patients have two courses for their dinners. Then there were four priests, two for the men and two for the women, and they, too, needed fires. I conclude, then, that those four cartloads of Yule logs were divided equally between the priests, the servants, and the lepers. The men and women patients, brothers and sisters as they were called, did not attend church service together, except on great festivals, when the doors of their halls were thrown wide open, and the inmates entered the great chapel processionally, preceded by their prior and prioress, to take part in the High Mass.

Good Bishop Pudsey had two beliefs that hold good to-day. He was of opinion that busy hands and minds were healing agencies to the afflicted, so that his lepers must not be idle. And he felt sure that his wise rules would be obeyed without reluctance if they were enforced by a prior and prioress elected by the patients from among themselves. His lepers had occupations of two kinds—domestic and religious. The brothers and sisters washed their own halls, fetching water from a pond near their cemetery; and the sisters may have helped in the kitchen, for only one cook is mentioned. Prayer began very early in the morning, and was continued at stated hours all day long. In winter the priests rose at midnight for the night Mass, then slept till morning, and returned to the chapel to celebrate Matins; but in the summer the night Mass ended at twilight. In the great chapel, before the high altar of the Presence, a lamp burned incessantly; and a bell rang every hour, except from the hour of Compline to Prime. All the brethren, whose health permitted, were expected to attend Matins, Nones, Vespers, and Compline. Those who were too ill to leave their beds—rough mattresses of straw, probably—sat up and prayed; and if they were too weak to do that, they remembered their good Bishop's words, telling them to lie still and to say in peace just what their hearts were able to say. What a touch of true pathos!

Nothing was forgotten by Bishop Pudsey. He thought even of baths, at a time when personal cleanliness was the rarest thing among all classes; and he ordered that the lepers' heads were to be washed every

Saturday, the linen clothes twice a week, and the hospital utensils every day. The halls, again, were to be carpeted with straw and rushes; and for this purpose four bundles of straw were given out on the vigil of All Saints, on Christmas Eve, and on Easter Eve; while four bundles of rushes were distributed on the Eve of Pentecost, of St. John the Baptist, and of the Feast of St. Mary Magdalen. It is thus that we come nearer and nearer to life in an Anglo-Norman leper home.

Simple clothes were worn, each patient having annually three yards of woollen cloth, either russet or white, and 6 yards of linen. Towels were used in common, and 6 yards of canvas for each patient were made year by year into towels. A washerwoman helped the patients, and a tailor came from time to time and cut out the clothes. An allowance for shoes was given, fourpence a year to each brother or sister; and grease for cleaning the shoes was renewed every second month. Pocket-money—five shillings and fivepence to each brother and sister, a sum at the least equal to sixty-four shillings at the present times—caused much excitement once a year, on the Feast of the Exaltation of the Cross.

When patients became so ill that they could not move from their beds, an old woman nursed them, and chaplains not only heard their confessions, but read to them from the Gospels on Sundays and the great feast days; and in times of danger, when death was expected, long nights were made less lonely and terrible, a candle or a fire being kept alight in the sick-room. Some lazars halls, like St. Julian's at St. Alban's, did not allow friends and relations to visit the afflicted, but Bishop Pudsey refused to shut his door on family affection. Strangers who came from a distance could rest in the hospital all night, but visitors from the neighbourhood went away when the bell rang for supper. It was then that the gates were closed. If the lepers were disobedient their prior or prioress could punish them, even by corporal correction, *per ferulam modo scholarium*; bread and water was a diet of disgrace, and a third offence sometimes led to expulsion.

Then, as to food, it was abundant in a modest way, and perhaps better than that in

most English cottages. Brothers and sisters had each a daily loaf weighing five marks and a gallon of beer. In addition to this they were served with a good helping of meat on three days a week, a helping equal to a dinner of two courses ; and on the other four days they had butter or cheese or eggs or fish. In Lent, on St. Cuthbert's Day, there was a course of fresh fish, preferably salmon, if it could be got ; and on St. Michael's Day a goose was cooked for every four persons, and two rasers of apples were given to each leper. Thus early the Michaelmas goose was an English tradition. All the great festivals were celebrated by two courses for dinner ; and when fresh meats or fresh eggs or fish were in season a measure of salt was given with each helping. Red herrings were a favourite dish, and three made a portion ; but they were forbidden from Pentecost to Michaelmas. When eggs were given, the brothers and sisters had three apiece. Then there was pulse for gruel on Sunday, and wheat to make furmenty ; and white bread was another treat on Sunday all the year round. Ten loaves of it were divided between the two halls, and the prior and prioress took charge of them, thinking first of those patients whose health was weakest. For the rest, there were several kinds of vegetables—greens, for instance, and onions ; but boiled beans are particularly mentioned, and two rasers of them were given out in Lent to each person.

The head of this great lazaretto was usually a priest, but a layman might be the master if he were chosen as a better man. Bishop Pudsey did not believe in ambitious officials, so his procurator was forbidden to keep more than three horses, unless driven by necessary affairs to exceed that number. At a time when Englishmen were careless in many sanitary matters, Pudsey was a great reformer. The care with which he thought about meat foods, and the danger of eating anything corrupt, was far in advance of his time. The meats chosen were to be from animals in a good state of health, and nothing rancid or high was to be served out. At a much later date, in 1386, Robert II. of Scotland decreed that lepers might be fed on the corrupt swine and fish brought to market and taken by the baillies—a striking

contrast indeed to the wise and thorough kindness of Hugh Pudsey, "the jolly Bishop of Durham."



## Headington Village and Orlando Jewitt.

BY W. HENRY JEWITT.

**J**N these days of gigantic business establishments, employing their hundreds, perhaps thousands, of work-people, which pay enormous sums in wages weekly or yearly, it may possibly be interesting to look back to the first half of the last century and to note the humble workshop from which emanated the beautiful woodcuts which were known wherever the Gothic revival of fifty or sixty years ago was heard of. We have often been told how a little knot in the common-room of Oriel revolutionized the whole face of the Church of England ; but it has not been told how a modest and dingy little office, situated in an old house with ivy girt garden (where it seems to the writer to have been always spring with lilac and horse-chestnut blooms), within three miles of the famous common-room, and in a then old-time agricultural village, sent forth a series of engravings which did much toward revolutionizing the architecture of that Church.

The writer's first definite recollection of any particular woodcuts, it may however be noted (though boxwood blocks and gravers were the familiars of everyday existence), was not connected with architecture, but with ecclesiastical legend, being outline illustrations to the *Calendar of the Anglican Church*, particularly the St. Michael from the Bodleian manuscript, transfixing the Evil One with the shaft of his cross ; and the representation, from stained glass in the same institution, of St. Dunstan's encounter with that miscreant, when, as

the story goes,

He took up the tongs and laid hold of his nose.

These two cuts much impressed my childish imagination, as did the portrayal of St. Lucy

bearing her eyes in a dish, and that of St. Denis, who, when he

had his head cut off, he did not care for that ; He took it up and carried it, three miles without his hat

—perhaps in the case of the latter partly because the accompanying rhyme was rather irreverently repeated by someone at the time. But these recollections were long subsequent to the time of the first inception of the Oxford Movement.

It may seem strange now to think that *Pickwick* and “*Puseyism*” (to use the popular slang of the day), notwithstanding the alliteration, both had their origin about the same date, yet so it was: the immortal memoirs commenced publication in 1836, the same year which saw the appearance of the *Lyra Apostolica*; and the opening scene is laid in 1827, which synchronizes with the first issue of the *Christian Year*. Those days are indeed far off, “Ay, far away and dead,” much farther than the mere reckoning of months and years would make them. They were in every way very unlike our own. We had no steam-ploughs or threshing-machines; no horse mowers and reapers; no motors, no bicycles, no electric (nor even horse) trams; no monster hotels, no electric lighting, no telephones, no telegraphs; even the railway system was but in its infancy, and the coach from the Metropolis to Oxford took some five and a half hours to travel through a lovely country, where the mowers went six or eight abreast across the lush green meadows, or the reapers plied their sickles among the yellow corn, while the sound of the flail was heard the winter through from many a barn.

Many things then well known have long since disappeared. The present writer remembers, even so late as 1852, on the formation of Lord Derby’s Ministry, seeing, after his re-election, the county member, Squire Henley of Waterperry, chaired round Carfax to the inspiring strains of the “Conquering Hero,” preceded by a profuse display of orange and purple flags, and followed by a goodly company of stout farmers in broad-brimmed hats, knee-cords, and top-boots, marching arm in arm, four abreast, in the interest of Protection. A long-passed-away

type. They might have been (as we have been told) “bad masters in every way, unthrifty, profligate, needy, narrow-minded” (though one, I well remember, was a Methodist); but whatever their virtues or vices, in physique and in costume, they have long since disappeared. We may have Tariff Reform, and we may possibly have once again a duty on corn; but we shall look in vain for the figure of man who sixty years ago upheld at the polling-booth the supremacy of British agriculture, as we shall for the excitements of election-time, with the triumphant chairing of the victorious candidate. They are all gone, as are the huge “butcher’s pennies” which were in plenty in those days, and which required a large and strong pocket to contain a shilling’s-worth.

There were, however, humbler progresses than those of the successful Parliament man, of a similar though rustic nature. We had a mock-Mayor of the village, chaired on men’s shoulders, in a bower of evergreens, round its confines on the Wednesday of Whitsun week. This gentleman was generally in a state of scarcely doubtful ebriety, having imbibed before setting out “not wisely but too well,” as had his bearers; and a call being made at each public-house (some three in number), and fresh potations indulged in, it may easily be imagined that towards the end of their perambulation most of the performers were more than slightly obfuscated; indeed, at times it resulted in a broken limb for the unfortunate recipient of mayoral honours. It is needless to say that the county police have long since put a stop to this sort of thing, “his worship” having no control over them.

Then, of course, we had Christmas mummers, May garlands, morris-dancers, and rough-music of tin pans and kettles on the occasion of a too *striking* demonstration of matrimonial infelicity in any of the humbler homes. In those days, too, there was an orchestra of village musicians in the parish church, who discoursed sweet music from a western gallery. It has been said that their music was not very sweet; at any rate, they were not to the taste of some superfine members of the congregation, and they were displaced about 1847 to make way for a barrel-organ, which atrocity, I suppose, continued in existence until the church was

*restored* some twelve years later, when the gallery likewise disappeared, and a bay westwards was added to the nave, the whole appearance of the sacred building, with its high pews and escutcheons, being changed. This change was no doubt in some respects for the better, but not wholly so. The old oak seats in the nave, which in early Victorian days were filled with old men in smock-frocks and old women in scarlet cloaks and beaver bonnets, occupying, according to ancient custom, their respective sides, have given place to varnished pine after the fashion of the revival; so also has the roof, with its massive oak beams and unique king-posts.

Then, whatever were the faults of the rural orchestra, it was at least picturesque, which is more than can be said of the abomination which succeeded it, and, as Dean Hole says: "There comes at times to us old folks a feeling of regret that our village choirs were not amended instead of being abolished. The violins, clarionets, bassoons, and flutes, might have been taught a more excellent way, and might have encouraged that taste for music which not only refines and elevates the musician, but makes him happier in his home, and keeps him from temptations elsewhere." The alterations then made were certainly not to the satisfaction of many of the parishioners, who resented the removal of what they considered "their seats" in the west gallery (though the orchestra was silenced before that); but all those responsible for these things have long since gone to their account, and whatever church troubles there may have been in later years, they have nothing to do with the restorations of half a century ago.

It is not, however, with bygone rural customs of early Victorian days that this paper is concerned, but with the then warm and newly-awakened interest in ecclesiastical and mediaeval art and its manifestation; the few lines written will show what were its surroundings. "Church architecture," says the author of *Tom Brown*, "was just one of the subjects which was sure at that time to take hold on every man at Oxford whose mind was open to the influence of the place." So no doubt it was (in the writer's early days the terms of Gothic architecture were "familiar in our mouths as household words"); so the Oxford Architectural Society

was formed to promote the study of the architectural remains in the neighbourhood, and the well-known publishing house of Parker put forth a copious bibliography of profusely illustrated architectural and ecclesiastical works. This was, of course, before the advent of photography and its allied processes, and all the illustrations were legitimate engravings either on steel or wood, the latter very much preponderating in number. And it is with them that this paper is mainly concerned. They were, as before remarked, produced in a modest establishment about two miles from the 'Varsity town, and the initials O. J. and the name of Orlando Jewitt were well known to all students of mediaeval architecture and archaeology.

Writing on the subject of these engravings and their author in 1881, the late John Henry Parker, C.B., says (in his *ABC of Gothic Architecture*): "He was a thorough artist, and an enthusiastic lover of the subject of Gothic architecture. His woodcuts differ from any others in this respect: they are not made from drawings, but are drawn on the wood by himself from the objects, and then handed to his brother, Henry Jewitt, to be engraved. The latter long had the reputation of being able to cut the finest line of anyone in the trade, and in wood-engraving, where the lines have to be left standing to be printed, and the other parts to become white surface, cut away, the finest lines necessarily produce the finest woodcuts." This statement, however, is not in all particulars correct. The drawings were not made on the wood *direct* from the objects depicted, which was, I believe, the case with Bewick's *Natural History* plates, but which would obviously be an impossibility in the case of many of the buildings so reproduced; they were sketched on paper, with the aid of (a now, I think, forgotten instrument) the *camera lucida*, and afterwards drawn from these sketches on the wood as described, with a fine pencil, four or six H, the shadows being washed in with Indian ink; and then the process of engraving began, as mentioned. There were several engravers employed in the work, according to their ability and aptitude; but the result was to turn out what a recent bookseller's list describes as "a collection of some of the finest woodcuts ever produced."

Orlando Jewitt was born in 1799 at Sheffield, where the family had been established for several generations as manufacturing cutlers (his great-grandfather having served his apprenticeship to the celebrated "Brooks of Sheffield," alluded to in *David Copperfield*); his brother Henry, to whom many of the finest plates are due (all the delicate architectural detail being his work), was born at Buxton in 1811; and their father

from the Hinksey Meadows is one of the most pleasing and characteristic works in the South Kensington Collection. This work appeared in 1837, and the engravings were made at Duffield in Derbyshire; but in the following year he removed to the seat of learning, and took up his abode at Headington, the village before alluded to, which once was the residence, or at any rate the hunting resort, of the Saxon Kings. It had long



[W. H. J. del.

THE HOUSE AT HEADINGTON WHERE THE ENGRAVINGS WERE MADE.

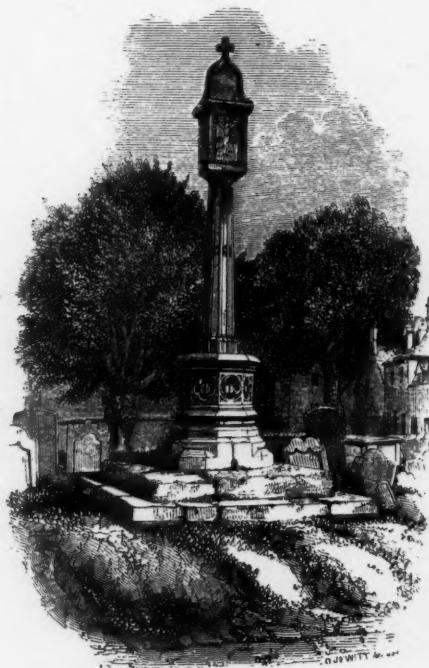
(The office is on the right.)

was, in his day, more or less known as a literary man. His first connection with Oxford—brought about, I believe, through the instrumentality of Mr. Combe, the then Director of the University Press, and the munificent founder of St. Barnabas—was when he was engaged on the woodcuts to Ingram's *Memorials of Oxford*, from the drawings of a nowadays too little known artist, William Delamotte, whose water-colour of Oxford

been a sequestered field-girt place—the resort of old Oxford men like Thomas Hearne and Addison—and, at the time of which we are speaking, was the first place out, abutting on the modern, dusty London Road. It was not a specially picturesque village, but was hidden away by plantations from the sight of the wayfarer approaching the city from the Metropolis.

In this village during the forties and early

fifties he was engaged on various works in connection with the Gothic and Catholic revivals : Monographs of St. Mary Magdalene, Taunton (the drawings being made by the late F. T. Dolman, who was himself a pupil of Pugin) ; Dorchester Abbey (Oxon) ; Great Haseley ; Banbury Old Church ; *The Deaneries of Oxfordshire*, published for the Oxford Architectural Society, to which for many years he was official engraver ; *Architectural Notices of the Churches in the Deanery*



HEADINGTON CROSS.

(Block lent by Messrs. James Parker and Co., Oxford.)

of Northampton, a most sumptuous work projected by the late J. H. Parker, C.B., and containing steel engravings by J. H. Le Keux, from drawings by F. Mackenzie, Orlando Jewitt, P. H. Delamotte and others, and numerous woodcuts ; Rickman's *Gothic Architecture* ; *The Calendar of the Anglican Church*, before mentioned ; Parker's *Glossary of Architecture and Domestic Architecture of the Middle Ages* ; Paley's *Baptismal Fonts* ;

Pugin's *Ecclesiastical Glossary* ; Street's *Brick and Marble of the Middle Ages* ; and many other works. Among these, as specimens of wood-engravings, may be particularized—The Churchyard Cross, Headington, here reproduced by the kind permission of Messrs. James Parker and Co. ; the Rood-Screen, Charlton-on-Otmoor ; Great Haseley Church from the South-East ; Dorchester Abbey Church, South Side of Choir ; and a small West Front of Lichfield Cathedral,  $4\frac{1}{2}$  inches by  $2\frac{1}{4}$  inches, wonderfully minute in detail. But it is almost invidious to select from the numerous specimens of work executed during those years. Of course, as printed they never in beauty and fineness of detail equal the Indian proofs.

Previous to his removal to Oxford, his art had been devoted more particularly to zoological and botanical subjects, which work, indeed, he never relinquished to the end of his life, he being an accomplished botanist and naturalist. The writer has in his possession a most beautiful proof of a spaniel's head done in those early days.

But that age, with its men and its manners, its art and its industries, has gone for ever ; we have new ideals and new processes. Wood-engraving itself has nearly passed away, and photography has destroyed drawing on wood. We do not now get such cuts as Harvey's illustrations to Lane's *Arabian Nights*, the work of Linton, Williams, Cooper, the brothers Dalziel, or the Birket Fosters, which were the delight of book-buyers in the fifties and sixties. The old house above mentioned has been metamorphosed, and the village itself has become largely a working-class suburb of Oxford, past which along the dusty road rush innumerable motor-cars instead of the old-time London coach. Nay ! the very inn in Oxford Street from which the latter set out has made way for a "tube" station with a barbarous name. Its Oxford resting-place, The Angel, has long since disappeared. And these woodcuts, which at one time were to be found in most leading architects' offices, and in many a country parsonage, are now, I fear, with the name of the craftsman, forgotten by all, save some few book-lovers and antiquaries, as is the country and village life of those days ; though the mention of them may awaken memories in

the minds of some old Oxford men still remaining amongst us.

Later, in London, the same hands were employed in the illustration of Murray's handbooks of the English Cathedrals, Scott's *Gleanings of Westminster*, Street's *Spanish Architecture*, and for some years of the *Building News* as well as other work.



## The Second Duke of Buckingham as a Theologian : a Retrospective Review.

BY MICHAEL BARRINGTON.

*"A Short Discourse upon the Reasonableness of Men's having a Religion, or Worship of God. By his Grace, George, Duke of Buckingham. The Second Edition, London. Printed by John Leake, for Luke Meredith, at the King's Head, at the West End of St. Paul's Church-Yard. MDCLXXXV."*

**W**HEN the most brilliant of Restoration rakes, George Villiers, Duke of Buckingham—that "superb mountebank, who took the world for his booth"—had dissipated his vast fortune, ruined his constitution, and outlived his credit, he retired to the wilds of Yorkshire, and there, neglected and abandoned by his former flatterers and boon-companions, he fell ill in great poverty and misery. When he was on his deathbed, some well-meaning cleric inquired "what his Grace's religion was." "It is an insignificant question," replied Buckingham, "for I have been a shame and a scandal to all religions; if you can do me any good, do." Unlike his fellow-courtier Rochester, he did not whine in terror of hell-fire, but faced the consequences of his actions in a rational and manly fashion, contrasting very favourably with the wretched Rochester's belated piety.

"The world and I shake hands, and I dare affirm we are heartily weary of each other," he says in the last letter that he ever wrote; "Oh, what a prodigal have I been of that most valuable of all possessions—Time!" Certainly he had been spendthrift of more things than money, and a study of his career

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leaves an impression of waste so vast as to be tragic.

Justice, says Buckingham in his *Short Discourse*, is the virtue "which all men do most highly esteem and value in others, even though they have not the good fortune to practice it themselves." The qualification is significant; he was probably very well aware of the fatal flaw in his own character. Justice—by which I take it he means a steadily-balanced mind and wise discrimination in the affairs of private life, as well as justice in the public and judicial sense—justice "is that Vertue without which all other Vertues become as Vices," and he who has wit, valour, and intellect, without justice, will find his wit, valour, and intellect do but lead him the further astray; the more vigour he has, and the greater power and prestige, "the more he will certainly become a Wicked Man" if he lacks justice; and therefore (continues Buckingham) if this justice is so highly valued among men, how much more is it essential that it should be an attribute of God? Mankind, realizing this, should cast away the foolish notion that God rewards or punishes His people according to their theological dogmas, when surely it is rational to believe that He will judge them by their lives. This is the keynote of the *Short Discourse*, which, unlike the vast majority of such discourses, is short no less in nature than in name. It consists only of one-and-twenty pages, with the addition of a brief and characteristic preface, setting forth that "Nothing can be more Anti-christian nor more contrary to Sense and Reason than to Trouble and Molest our Fellow-Christians because they cannot be exactly of our minds in all the things relating to the worship of God." Though this principle of toleration is now so universal that it reads like an outworn platitude and provokes no comment, in Buckingham's time it was regarded as an astounding heresy, and many people who would have regarded his debaucheries rather with admiring interest than with abhorrence were seriously shocked at his departure from the way of orthodox theology.

The *roué* Buckingham was no less averse to the generally accepted views of piety than the saintly William Penn, who, in a deprecat-

ing but courageous manner, had expressed his firm conviction that it was better to be of no church at all than to be bitter for any. Buckingham's affection for this famous Quaker is even more remarkable than his lifelong fidelity to his college friend, the gentle poet Cowley, whose funeral honours were conducted in stately and sumptuous fashion at his expense, and to whom he erected the memorial tablet, still to be seen, near Chaucer's and Spenser's monuments, in Westminster Abbey.

At first glance there would appear to be little in common between the philanthropic founder of Pennsylvania and the most self-indulgent and intriguing member of Charles II.'s cabal; but Penn, be it remembered, had been a man of fashion at the outset of his career, and, despite his holiness, he was always more at home with courtiers than with clowns. A fellow-student of Rochester at Oxford, a singer of gay songs to the accompaniment of lute or viol, an expert swordsman, his proficiency in all the graces had won him golden opinions even at Versailles. His conversion, though it led to the discarding of his sword and the eschewing of that idle dalliance then so much admired, did not so radically change him as to alienate his friends. Indeed, it is significant that in after times, when those Quakers who owed to him their liberty and prosperity had turned against him (because he wore an azure sash, and smiled more often than they thought consistent with "true godliness"), it was among his old associates, the courtly rakes, that he found kindness and consideration in misfortune.

"However much I may have acted in opposition to the principles of religion and the dictates of reason," wrote Buckingham on his deathbed to the Rev. Dr. Barrow, "I can honestly assure you I have always had the highest veneration for both"; and his affection for Penn is one of the best instances of this. But despite his aesthetic appreciation of elevated morals, despite his acquaintance with the principles of true philosophy, Buckingham (as one of his admirers sorrowfully admitted) seldom or never "acted up to what he knew," and in the end his very versatility contributed to his destruction.

A man so various that he seemed to be  
Not one but all mankind's epitome.  
Stiff in opinions, always in the wrong,  
Was everything by starts and nothing long,  
But in the course of one revolving moon  
Was chemyst, fiddler, statesman, and buffoon....  
Then all for women, rhyming, painting, drinking,  
Besides ten thousand freaks that died in thinking.

His extraordinary adventures in the disguise of a "Jack Pudding" (when he thawed a Puritan mob into grimly uproarious merriment by the aptness of his jibes against "the good-for-nothing Buckingham"); his eager search for the philosopher's stone; his genuinely amusing comedy, *The Rehearsal*, written in derision of the fashionable stage bombast, and brought out while he was Prime Minister—these and many other indications of his varied tastes recur to memory as we turn the pages of his *Short Discourse upon the Reasonableness of Men's having a Religion*. That he would have been as ready to pen a scurrilous lampoon or to compose indecent "amatorious" ditties as to write in honour of Christian toleration, does not necessarily prove him insincere. He is an example on a colossal scale of that want of balance which in men of less remarkable attainments scarcely arouses interest or attention. In a man so many-sided, so pre-eminently well equipped to play a great part in the drama of the world, this lack of concentration, lack of consistency, and lack of continuity, is conspicuous in proportion to the brilliance of his talents; and it is but too obvious that this was the fatal flaw which rendered vain the wit and intellect—one almost says the genius—with which he was endowed. Given even a moderate knowledge of his character, his *Short Discourse* assumes an interest far beyond its literary or historical importance. The arguments by which the existence of a deity is demonstrated do not now appear remarkable, but the whole tone of the treatise is in marked contrast to the hot and heady eloquence of the typical controversialist. "If, then, it be probable that there is a God, and that this God will Reward and Punish us hereafter for all the Good and Ill things we act in this Life, It does highly concern every Man to examine seriously Which is the best way of Worshipping and Serving this God; that is, Which

is the best Religion." "And if," continues Buckingham in his temperate manner, "the Instinct which we have within us of a Deity be akin to the Nature of God," that form of Religion may be assumed to be the best which most inclines us to all virtue; "and that, I think, without exceeding the Bounds of Modesty, I may take upon me to affirm is the Christian Religion."

Similarly, the best form of Christianity must be the form which fosters and invigorates the highest qualities in human nature. "And here I must leave every man to take pains in seeking out and chusing for himself, he only being answerable to God Almighty and his own Soul." There can be, he emphatically repeats, nothing more contrary to Christ's teaching than to use force in matters of religion, nor can there be "anything more unmanly, more barbarous, or more ridiculous, than to go about to convince a man's Judgment by anything but Reason. It is so ridiculous that Boys at School are whipped for it who instead of answering an Argument with Reason are Loggerheads enough to go to Cuffs." At this point one can imagine his Grace of Buckingham growing somewhat weary and stifling a yawn, while he gathered up his energies to address his fellow-countrymen in these concluding terms of "Friendly Advice and Exhortation": "If they would be thought Men of Reason, or of a good Conscience, Let them endeavour, by their good Counsel and good Example, to persuade others to lead such Lives as may save their Souls: And not be perpetually quarrelling amongst themselves, and cutting one another's throats about those things which they all agree are not absolutely necessary to Salvation."

That Buckingham writing a tract in favour of Virtue puts himself in the position of Satan rebuking Sin is undeniably, and no one would have been more ready to admit the justice of the comparison than Buckingham himself. But though he was arrogant in prosperity, and though he had the Villiers vanity no less than the Villiers charm, he paid so heavily for his faults and vices, and was so painfully conscious of them at the last, that there seems scant necessity for the denunciations of the moralist.

"I am afflicted with poverty," he wrote, when he was dying, to the Rev. Dr. Barrow, "and haunted by remorse; despised by my country, and, I fear, forsaken by my God. . . . My distemper is powerful; come and pray for the departing spirit of the poor unhappy

"BUCKINGHAM."

To die, he had declared in the heyday of his career, "is less than to be born," yet when at last death came to him its bitterness was poignant.

Even in the zenith of his magnificence he had not been free from scepticism and melancholy, and his suspicion of the vanity of all things had bred in him a passionate recklessness.

A tragi-comedy, written in the prime of his career, contains three lines which, amidst much that is artificial and unworthy, give the impression of sincerity. They are stolen (consciously or unconsciously) from Beaumont and Fletcher, but what a man steals may be no less significant than what he writes himself. Death, says the page Endymion, what is it but

A lasting sleep,  
A quiet resting from all Jealousie;  
A thing we all pursue. I know besides  
'Tis but the giving up a Game which must be lost?

The losing of the game in Buckingham's case is one of those tragedies of character more sad than tragedy of circumstance. Wit, ambition, beauty, rank, great wealth, and a most brilliant personality, had been rendered futile—worse than futile—simply for want of that essential equilibrium without which all the "other virtues become as vices" to lure men on to ruin. That Buckingham, when the sun of his life was setting, could look back and recognize his own most crucial failing must be counted to him for righteousness, and in his favour let it also be remembered that he advocated tolerance in an age of furious religious bigotry. Although there is something ridiculous in the notion of Lady Shrewsbury's abandoned lover sitting down soberly to write a *Short Discourse* in eulogy of Virtue, to those who know the man the humour is so intertwined with pathos that we smile more in compassion than in merriment.

Replacing the slender *Short Discourse* on a high shelf, where dust lies thick upon the sermons of the "plain, good, dull, and heavy" Thomas Tenison—sermons through which his Grace of Buckingham's excellent but unattractive Duchess strove to entice her erring lord into the strait and narrow path—we shrug and sigh, and say with Virgil, "Sunt lacrymae rerum et mentem mortalia tangunt."



### English Leadwork.\*

HERE are few books published which so obviously fill a gap, which so clearly supply a felt need, as does this long-expected work on *English Leadwork*. With the exception of Professor Lethaby's book, published in 1893, and now long out of print, there has been no work treating generally of leadwork, from both the artistic and the historical points of view, to which the student or the amateur could turn. Mr. Weaver has made many preliminary studies for this book, and his *magnum opus* has long been expected. Now that it has appeared, well printed, lavishly illustrated, and handsomely bound—produced, indeed, in the sumptuous manner to which Mr. Batsford has accustomed us—the work at once takes its place on the shelf of "indispensables."

For some six centuries lead held an honourable, if not very prominent, place in the history of artistic and architectural materials. Then for at least a century—roughly speaking, the nineteenth—it almost disappeared from use and notice. Lead was contemned and neglected. In recent years there has come a revival, and the last chapter of Mr. Weaver's book, which deals with "Modern Leadwork," shows how much excellent work has been done both in the smaller applications of the materials, as in pipe-heads, or in larger constructions, such as

\* *English Leadwork: Its Art and History*. By Laurence Weaver, F.S.A. With 441 illustrations. London: B. T. Batsford, 1909. Large 4to.; pp. xvi, 268. Price 25s. net. We are indebted to the publisher for the use of the illustrative blocks.

Mr. Starkie Gardner's leaded bridge over Northumberland Street, Strand, or leaded spires, or the larger garden figures. There have been mistakes, of course. The makers of some of the first of the modern pipe-heads treated the unfamiliar material as if it were cast iron, and "spoiled the horn" rather than "made the spoon." And, as Mr. Weaver well points out, it was Sir Gilbert Scott's failure to grasp the fact that the outstanding characteristic of the great early leaded spires was the absence of large spire-lights, which accounts for the "unloveliness of the leaded spire he built on St. Nicholas, Lynn."

To many readers the illustrations in this book will be a revelation of the remarkably varied picturesque and decorative possibilities of the lowly metal—

Thou meagre lead  
Which rather threatenest than dost promise aught.

The "paleness" of the leaden casket moved Bassanio "more than eloquence"; and the modern revival of the application of ornament to leadwork, which as recently as 1888 the late Mr. J. Lewis André said was hardly to be expected, and which is so well illustrated in Mr. Weaver's closing chapter, shows that latter-day craftsmen have also been moved to the realization of the possibilities of grace and charm which are latent in the pale and humble lead.

Mr. Weaver leaves no part of his subject untouched. His book is not for architects and antiquaries only, but for craftsmen and owners and lovers of gardens as well. The technical side of leadwork he does not profess to treat. That has already been dealt with in a great number of handbooks and technical treatises. But the history of leadwork, the variety of its uses and applications, and the development of its artistic possibilities, are here all fully discussed and explained; while the illustration is on an unusually lavish scale. Photographs and measured drawings—taken or made specially for the work—form the chief part of the illustrations; though, as in the chapter on "Mediæval Leaded Spires," other sources, such as Dugdale's *Monasticon* and old prints, are pressed into the service. The first chapter deals exhaustively with Leaden

Fonts, of which there are thirty English examples still remaining, all of which are here illustrated. Considering the iconoclasm of past days and the temptingness of lead objects to pillagers because of their material value—Henry VIII.'s Commissioners found much spoil on monastic roofs—it is rather

humble enough, but which the mediæval craftsman often turned to admirable account. Dates, battlements, crests, pierced tracery, and initials, are among the many and varied forms of ornament with which the mediæval plumber and his Renaissance successor adorned the useful pipe-heads. A great



PIPE HEAD, PETWORTH.

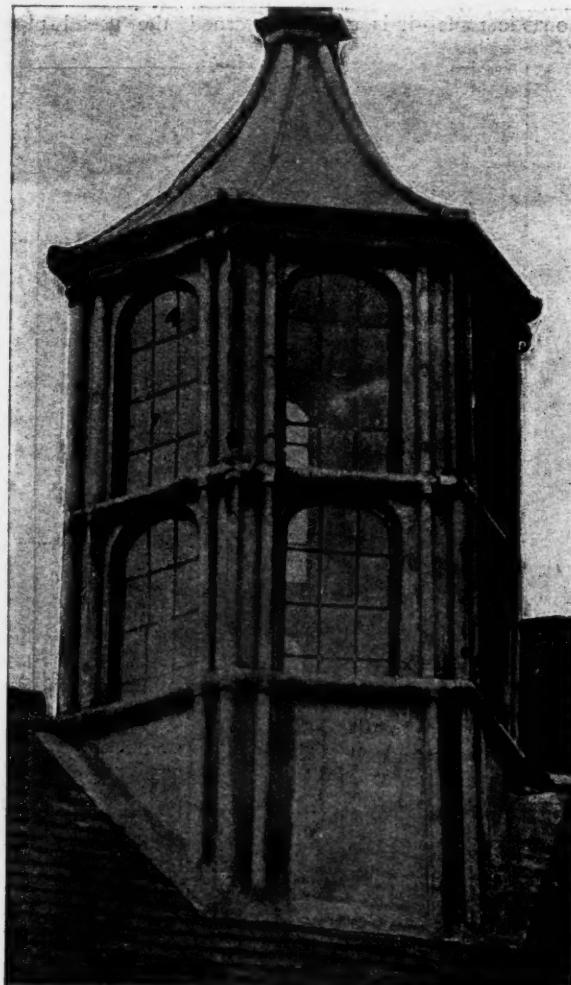
surprising that so many as thirty yet remain. Seventeen are arcaded (often with prominent figures under the arches); three have figure decoration only; nine have neither figures nor arcading, but are otherwise decorated; one (Penn, Bucks) is without any decoration.

The second and third chapters discuss "Rain-water Pipe-heads," a form of use

variety of examples is figured in Mr. Weaver's pages, including many from Haddon Hall and other old-world mansions, ranging in date from about the middle of the sixteenth century to the middle of the eighteenth. The example reproduced on this page shows a head from Petworth, Sussex, "which is a veritable museum of lead flowers strung and

festooned over the bowl. It gives a rich effect, and is very orderly and balanced." A chapter on Cisterns has many delightful examples from various parts of the country, including the panelled octagonal tank which

The next chapters, on "Mediæval Leaded Spires" and "Leaded Steeples of the Renaissance," will be particularly interesting to antiquaries. In none of its applications is lead more efficient, more harmonious, or more



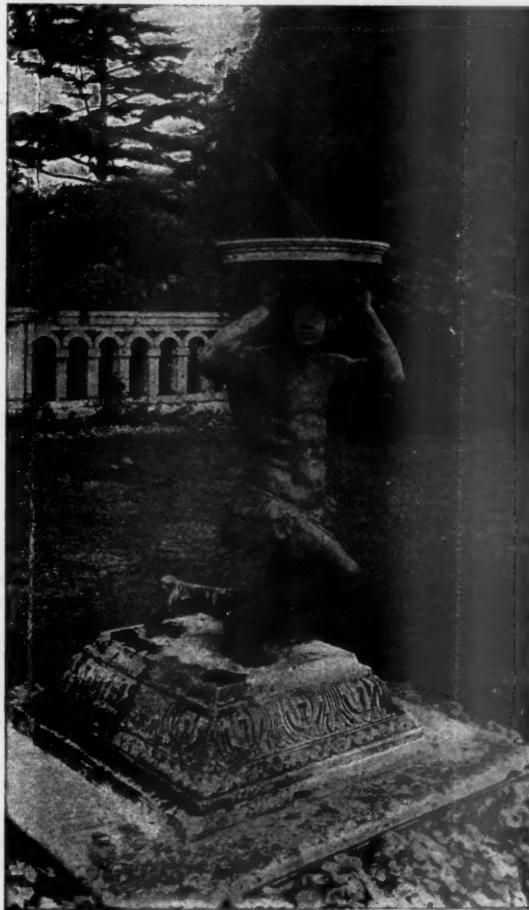
LEAD LANTERN, HORHAM HALL.

stands in the rose-garden of Charlton House, Kent, with the fountain in its centre spouting water on the water-lilies that float within its leaden bounds—the whole set against a charming background of trees.

suitable, than in its use for spires. On this we cannot do better than quote a short but pregnant passage from Mr. Weaver (p. 86). "Since lead," he says, "is the most efficient of all roofing materials, it is fair to say that,

in the leaded spire, construction and symbolism have their perfect meeting. Among spires generally, those that are leaded take a small and rather forgotten, but still honoured, place. The leaded spire has a character all its own, and maintains its character of a

which almost every timber spire has taken, give a peculiar sense of life. These are 'refinements' which do not fit any theories, but result from the sun sporting with a slender timber structure, made more sensitive by its metal coat." Mr. Weaver gives a good



KNEELING BOY SLAVE, ENFIELD.

spiritualized roof more intelligibly than a stone spire can do. The white, almost glistening, patina which comes with age on lead, where air is not befouled with city smoke, makes the spire stand like a frosted spear against the sky ; and the slight twists,

working classification of leaded spires—a development of that proposed by Mr. Francis Bond in his *Gothic Architecture in England*—and gives descriptions, with abundant illustrations, of a large number of examples. We are surprised to find Mr. Weaver on p. 111,

falling into the common error of using the Italian phrase *in petto* as an equivalent for "in miniature." It is nothing of the kind.

Steeple and spires are naturally succeeded by a chapter on "Leaded Domes, Lanterns, and Walls," with "A Lost Fountain" added—*i.e.*, the splendid fountain which once stood in the Upper Court of Windsor Castle, and of which full descriptive particulars, amply justifying the adjective "splendid," are given in Tighe and Davies's *Annals of Windsor*. A lantern, it is obvious, was intended originally to give light, and no better example of such use can be found than that illustrated on p. 62—the lead lantern of Horham Hall, near Thaxted, Essex. "It is," says Mr. Weaver, "a beautiful architectural expression of the same need as is served by the range of vertical roof lights in a modern billiard-room. At Horham Hall the provision of light is the first consideration, and the craft of the plumber is spent on emphasizing the window openings by vigorous vertical and cross lines rather than on beautifying the roof. Horham Hall was built at the beginning of the sixteenth century, and there is nothing in the design of the lantern to contradict so early a date."

A chapter on "Lead Portrait Statues" shows one of the less satisfactory applications of the material, although one or two fine examples are illustrated, notably the fine and natural statue of William III. at Hoghton Tower. Successive chapters on "Lead Figures Generally," "Vases," "Coffins, etc.," and "Sundry Objects and Uses," which contain a great variety of matter dealing with objects ranging from garden figures and urns to Papal bullæ and tobacco-boxes, from coffins and heart-cases to pilgrims' signs and Roman pigs, lead to the final section on "Modern Work." Our third illustration, taken from the chapter on "Lead Figures Generally," which shows how effectively decorative lead is for garden figures and ornaments, is of the kneeling Boy Slave in the possession of Mr. John Ford, F.S.A., of Enfield Old Park. The picture includes several items of interest. The two carved stones which form the base for the figure once supported the chancel arch (one on either side) of St. Mary Somerset, in Lower Thames Street, the first of Wren's churches to be demolished. The

arcading in the background came from the top of the tower of St. Dionis Backchurch, another Wren building, which was destroyed in 1878 under the provisions of the Union of Benefices Act. With regard to many of the illustrations, it should be added that, most fortunately, the introduction of telephoto lenses occurred just before the author began his photographic campaign, and to their use is to be attributed "many of the fine pictures of pipe-heads and spires, which would otherwise have been necessarily on a far smaller scale."

The volume is well indexed, and there is a fairly full bibliography. The latter will be particularly welcome to students, because it includes references to so many papers in the transactions of archaeological societies and in periodicals; but, strangely enough, Mr. Weaver has not included any of his own periodical contributions on "Leadwork." Consequently his "Note on Lead Coffins" in the *Antiquary* for 1907 (p. 372), does not appear, nor is Colonel Field's illustrated note in the same volume (p. 385), on the leaden casket in which the heart of Richard I. was buried, recorded.

Mr. Weaver's splendid volume may be supplemented and enlarged hereafter; it can hardly be superseded.

A.



### The London Signs and their Associations.

BY J. HOLDEN MACMICHAEL.

(Continued from vol. xliv, p. 309.)



THE *Blue Lion* as a sign may have had its origin in the crest of the Percys—a lion statant azure\*—or in the arms of Denmark, in which is quartered a lion rampant azure, holding in his paws a battle-axe argent. In the latter case the sign would probably date from the marriage of Anne of Denmark with our King James I.

\* The lion *rampant* azure, however, occurs also both in the arms and as a supporter of the shield of the Earls of Beverley, as well as of the Dukes of Northumberland.

"To be LETT,

Next the *Blue Lyon* at Liffon-Green, Marybon,

A BRICK House, four Rooms on a Floor, new fitted up and painted, with a large Garden, Stable, Washhouse, and other Conveniences; 'tis a very convenient House for letting Lodgings, and will be lett at an easy Rent.

"Enquire of Mr. Richard Partington, Stationer, at Thavies Inn Gate in Holborn."<sup>\*</sup>

At No. 133, Gray's Inn Road is a tavern with the sign of the *Blue Lion*; but the Calthorpe Arms, No. 252, Gray's Inn Road, was the original *Blue Lion*, with an unenviable notoriety as a thieves' resort. In the autobiography of James Hardy Vaux, swindler and thief,<sup>†</sup> we are told that while he wrote for the Law Stationers he frequently resorted, when his finances were at a low ebb, to the *Blue Lion*, which towards the close of the eighteenth century was known, among the light-fingered gentry who frequented it, as the "Blue Cat."

There was another "*Blew Lion* in Bow Street, Westminster."<sup>‡</sup> This lion was rampant.

*Blue Paper* Warehouse, near the George and Vulture Tavern, Cornhill.—Mentioned in 1694.

The *Blue Peruke*.—The year 1764 witnessed a serious change of fashion in the disuse of the peruke, and a return to the custom of wearing the hair *au naturel*, so that thenceforward the sign of the periwig, white, blue, black, or golden, although it may have lingered in some corner in the neighbourhood of the old theatres, of the ancient Law Courts at Westminster, or of the centres of fashion, is apparently no longer, under any circumstances, met with. Upon this proposed change ensued a condition of things which might be described as "wigs on the green," for the perruquiers, having combined for the purpose of agitating for a return to wigs, were so indiscreet as to omit to wear perukes themselves when they marched in procession through the streets of London in 1765 to present a petition for relief to King George at St. James's. This little inconsistency did

\* *Daily Advertiser*, May 27 and June 15, 1742.

† Published by Hunt and Clarke, 1827. See further, *Old and New London*.

‡ *Beaufoy Tokens*, No. 221.

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not escape the lynx eye of the London mob, who seized the petitioners and cut off what they retained of their own natural hair.

As to the perruquier's sign, while the sign-painter charged 7s., 10s., and 15s., for other ordinary signs, that of the periwig-maker ruled as low as 5s. each.\* The white periwig was most common, and highly fashionable with both young and old dandies. The fullest and whitest bobs cost £2 2s. at the lowest estimate, and sometimes twice that amount. But the neighbourhood of Tavistock Street, when that street was the centre of fashion, was pre-eminently the rallying-ground of the perruquiers, two of whom survived down to the middle of last century, perhaps later—one in Tavistock Street, and the other in Henrietta Street.

The distinctions of the various kinds of wigs were almost endless: white-grey bobs, full light grizzle bobs, £1 1s. to £1 10s.; long full brown bobs, 12s.; pale Naturals, Brigadiers, brown bobs; short brown bobs, for dress or riding, 10s. 6d. each. "Wigs for riding, made from strong-natural-curl Hair of any Colour with Foretops<sup>†</sup> that neither fall nor separate, and will stand any weather."<sup>‡</sup> The Ramillies wig and its introduction in the army is mentioned as follows: "The Officers of the Horse and Foot-Guards that mounted on Tuesday at St. James's wore Ramellie Periwigs by his Majesty's Order."<sup>§</sup> Hogarth's engraving of the five orders of periwigs as the wig was worn at the coronation of George III. affords valuable illustrations of the fashion three years before its final disuse by the general public.

"Perriwigs made in a Method quite new, and contriv'd to keep so close to the Head, that no Wind can move them, and yet may be eas'd or loosen'd at Pleasure. The Caul by this contrivance never shrinks, and those who like to keep their Heads warm, it is done by this Method effectually, by John Piesley, at the farthest House in Fountain Court, Cheapside."<sup>||</sup>

"At the *Blue Peruke* in Cross Street,

\* *Vide* the "St. Luke's Head."

† *Cf. Pepys's Diary*, May 8, 1663.

‡ *Daily Advertiser*, June 15, 1742.

§ *St. James's Evening Post*, April 27, 1736.

|| *Daily Advertiser*, March 3, June 15, and July 8, 1742.

Hatton Garden, might be had a WHITE SALVE for the EYES, which makes a perfect and infallible Cure if there be any hot watery Humours or Soreness attend the same . . . also for any burning whatsoever, for it will take out the Fire in about four and twenty Hours time. . . . It has been sufficiently tried by a large and antient Family, who have made use of it many Years, and a great many other Persons, Men, Women, and Children, through the Recommendation of the same Family etc. . . . 2s. 6d. per Box with Directions.\*

The *Blue Peter*, a tavern sign at 61, Royal Mint Street, was no doubt intended to be of an invitational character, intimating suitable hospitality to those whose signal for sailing, the blue peter, had been hoisted at the fore-top masthead. This flag, which must not be confused by the landsman with either the blue Admiralty flag bearing an anchor, or the blue ensign of the Admiral of the Blue, has a blue ground with a white square in the centre. Says Justin McCarthy in his *History of Our Own Times*: "The blue peter has long been flying at my foremast, and . . . now I must soon expect the signal for sailing."

The *Blue Posts* seem to have become a favourite sign, of which about thirteen instances survive in London to this day, merely from the novelty of such an accessory in domestic and public architecture. There is a description among the Bagford Bills in the British Museum, for instance, of a new playhouse in Mayfair which was to be known to its patrons by a balcony† adorned with blue pillars twisted with flowers,‡ and in George Court, St. John's Lane (Smithfield), the twisted posts was the sign of a "quack."§ We find the *Blue Post* associated with the gate in Upper Shadwell, where there was a Blue Post Alley, in Blue Gate Field. *The Blue Posts*, No. 6, Tottenham Court Road, was a coaching-house. Elmes says: "The Blue Posts Coaching Office, in Tottenham Court Road, is at the corner of Hanway Street, about twelve houses on the left from Oxford Street."

It was at the *Blue Posts* in Dean Street,

\* *Daily Advertiser*, September 25, 1741.

† Cf. sign of the "Balcony."

‡ Folio 14 (55).

§ Folio 16 (63).

Soho, itself gone to the majority, that an association of once distinguished men dwindled to only three members, and died a natural death. But having passed from the Feathers in Leicester Square to the Coach and Horses in Castle Street, Leicester "Fields," or Square, their convivial gatherings at the latter tavern were abruptly terminated by the landlord, in consequence of their not proving sufficiently expensive customers, having shown them off the premises one night with a farthing candle. Thence they betook themselves to Gerrard Street, and soon afterwards to the *Blue Posts*, with the aforesaid sad consequences.\* *Vide* the "Feathers."

The *Blue Posts* in Spring Gardens, Whitehall. *Vide The Story of Charing Cross*, by J. H. MacMichael.

The old *Blue Posts* in Cork Street, Bond Street, was in 1903 submitted for sale at Mason's Hall, City, with what results one cannot say, but it is, I believe, still in evidence. In 1815 it was said by that connoisseur of good living, the author of the *Epicure's Almanack* that "nowhere perhaps in London can a more intelligent and select company be found" than at the *Blue Posts*, 13, Cork Street, and that it excelled in its ports, its Burton and its Windsor ales. Cunningham, in 1850, also had a good word for this old resort when he wrote that "a good homely, well-cooked English dinner may be had at the *Blue Posts* at a reasonable rate."

"TO those that are afflicted with the STONE and GRAVEL; These are to certifie who it may concern, That I Anthony Moring (who keep the *Blue Posts* Eating-house just without Temple Bar) having been for about Two Years very much afflicted with the Stone and Gravel, was advised by a Neighbour (from whom it had brought away Thirteen Stones) to try the powder sold by Mr. Rogers in Fleet Street, and Mr. Aylmer in Cornhill, Booksellers," etc.†

The *Two Blue Posts* in Haydon Yard in the Minories was the sign of a quack medicine vendor.‡

\* See J. T. Smith's *Book for a Rainy Day*.

† *Tatler*, March 4, 1709.

‡ See the *Craftsman*, December 15, 1733.

The *Blue Posts* coach-office at Holborn Bars was "six houses eastward of old Middle Row, on the right, or about a quarter of a mile on the left from Farringdon Street in the opposite direction."\*

The *Blue Posts Tavern*, on the west side of the Haymarket.—See Wheatley's *Cunningham*.

At the *Blue Posts*, the corner of Castle Street, Newman Street, Oxford Street, the dinner of the Cornish Benevolent Society took place, 1849-50. The Economical Coal Society was also established here.

*Cf.* the *Two Black Posts*, the *Two Olive Posts*.—T.

A peculiar sign, not mentioned in the "History of Signboards," is the *Blue Sugar-Loaf*. The neighbourhood of Oxford Market must have undergone an astonishing change since the following announcement occurred :

"Just arriv'd

A VERY curious Collection of Shells, fit either for the Cabinet, Grotto, Frame, or Flower Work, with several other Curiosities, allow'd by all that have seen them to be the best of the sorts ever seen before.

"To be sold at the East End of Margaret-Street, at the *Blue Sugar-Loaf*, and a rich Plume of Feathers in Shell-Work over the Door, near Oxford Market.

"Note, The whole to be sold together or in small Collections. Attendance from Twelve to Four."†

The *Blue Sugar-Loaf* was the sign, in another case, of a lottery-office :

"John Berry, being remov'd from Stationers'-Alley to his Dwelling House, at the *Blue Sugar-Loaf* between the Bridge-Foot and St. Thomas's Hospital, in the Borough of Southwark, where he keeps an Office for selling Tickets and Shares in the present Lottery," etc.‡

The *Blue or Blew Star*. At this Fleet Street sign Thomas Rogers was an upholsterer in 1675. This, says Mr. Hilton Price, is a strange coincidence, as at the same date he was at the Blew Boar.

The *Blunderbuss*, or "thunder-tube" (donder-buis), was a sign in Kingsgate Street,

and in St. Thomas Apostle's in the ward of Vintry, which gave its name to an alley in each of those quarters.\*

The *Boar and Castle Inn*, Oxford Street, formerly No. 6, but as late as 1888 at No. 14, and then known as the Boar and Castle Hotel, was a well-known coach and booking office for most parts of England.† The site is now occupied by the Oxford Music-Hall. Of this inn, tavern, and coffee-House, its greatness is in 1815 described as "such that the charges are necessarily rather high, and here, as well as most places, the merit of the wine is progressive—from good to very good."‡

(To be continued.)



### The Antiquary's Note-Book.

#### TRACES OF WALL DECORATION IN GREAT WILBRAHAM CHURCH.



**N**a recent visit to the Church of St. Nicholas, Great Wilbraham, near Cambridge, I found traces of interesting decoration in distemper.

It is a great pity that more attention is not paid to these fragmentary decorative designs, which in many cases are allowed to remain unrecorded, eventually to perish. Not until that desideratum, a history of English mediæval wall decoration, comes to be written will the value of these apparently insignificant fragments be fully realized. Alas! much already has been allowed to perish in Cambridgeshire without record. It will be well to give as a preliminary a short architectural description of the church. It is a fine building of the Early English style, with transepts and Perpendicular west tower. Many of the windows have been replaced by later insertions, but the east window is fine, consisting of a triplet of lancets, with shafts, under a good hood; it is filled with modern glass by Kempe. In the east wall of the south transept is a large, well-moulded, blocked-up arch, enriched with the "dog-tooth" orna-

\* See Dodsley's *Environs of London*, 1761, vol. i., p. 333.

† Elmes's *Topographical Dictionary*.

‡ *Epicure's Almanack*, 1815.

ment; and the south door, which is somewhat mutilated, has triple nook-shafts, with floriated capitals and two rows of dog-tooth. The font is fine, of Transitional character. Under the tower is preserved a good coffin-slab, with an upper and basal cross showing spiral ends, the centre of the stem having the so called "hinge" ornament.

As to the mural decoration, which is of thirteenth to fourteenth century date: the four arches at the intersection of the transepts exhibit traces of red paint, and the soffits of two (viz., those to nave and south transept) show a bold checker pattern in red and white; their capitals (as well as the upper portion of the columns) are painted an indigo colour, which forms in part the ground for a running scroll design in red. The chancel arch appears to have been more richly painted than the other three, and traces of a scroll design in various colours are discernible.

At the north-west end of the nave is a lancet window, the splays of which are powdered with sexfoils in black (Fig. 1);

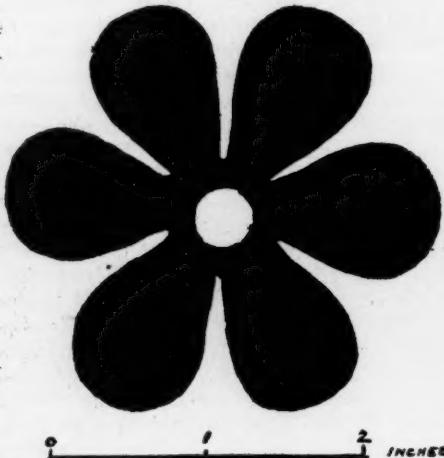


FIG. 1.

on either side of this window is a masonry pattern also in black (Fig. 2). The oblongs show at the centre a similar sexfoil ornament, and at each corner a leaf-like object somewhat irregularly placed. Enough of the design remains to suggest that this simple pattern

formed, perhaps, the principal or only decoration of the nave of this fine church at the period stated.

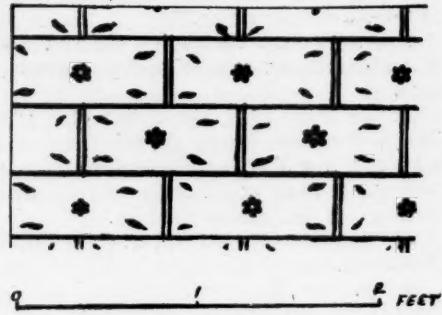


FIG. 2.

Traces of a black-letter text of post-Reformation date are also visible to the south of the tower arch.

G. MONTAGU BENTON.



### At the Sign of the Owl.

IT is not everyone who knows that the purchase of family Bibles was once compulsory in Scotland. Mr. John Strong, in his recently-issued *History of Secondary Education in Scotland* (Clarendon Press), says: "The first Bible printed in Scotland was issued complete in 1579. In the same year, by Act of Parliament, every gentleman, householder, and others, 'worth thrie hundred merkis of yeirlie rent or abone,' and every yeoman and burgess with five hundred pounds had to provide, under a penalty of ten pounds, 'a bible and psalme buke in vulgare language in thair houssis for the better instructioun of thame selffis and thair famelijis in the knowledge of God.' And to see that this was carried into effect, the following year a searcher was appointed with power to visit the houses of those signified by the Act, 'and to require the sicht of thair Psalme Buikis and Bybillis.'" In a footnote it is

added: "The Privy Council had in 1575 commanded and charged 'the principallis and Heidismen of every parochin alsweill to Burgh as Landwart' to contribute and collect five pounds for the purchase of a Bible to be placed in every parish kirk." People sometimes complain nowadays of the multiplication of inspectors and inquisitorial inquirers, but at least we are spared the visits of a "searcher" anxious to inquire into the nature of our libraries.



From the same book I quote another interesting passage referring to the close intercourse of old between Scotland and France. "Not the least of the consequences," says Mr. Strong, "of the Franco-Scottish alliance, entered into by John Balliol in 1295, was the effect it had upon the study of this language in Scotland. There can be little doubt that French was spoken in the country from the thirteenth century onwards. Early in the next century so many Scottish students were resident in Paris that a Scots College had been founded there. Late in the fifteenth century (1498), Don Pedro de Ayala, then residing at the Court of James IV., wrote to Ferdinand and Isabella of Spain as follows: 'There is a good deal of French education in Scotland, and many speak the French language. For all the young gentlemen who have no property go to France, and are well received there, and therefore the French are liked.' Some years before the Reformation (1553) . . . the boys in the Grammar School of Aberdeen, while prohibited from speaking in the vernacular tongue, were permitted to converse in French, and, as James Melville in his Diary shows, French was taught along with Latin grammar at Logie in 1561. About the same time, too, we have evidence that it was spoken by the boys of the Grammar School of Perth. It comes as no surprise, therefore, to find that in 1559 a licence was granted to a certain William Nudrye to print 'Ane ABC for Scottis men to reid the frenche young with ane exhortatioun to the noblis of Scotland to fauour thair ald friendis.'"



At a meeting of the Worcester Diocesan Architectural and Archaeological Society held

in December, Canon Wilson gave a very interesting account of the results of recent researches in the Worcester Cathedral Library. As librarian thereof, the Canon said he had examined the bindings of most of the books to see whether fragments of other, and possibly older, works in manuscript or print had been written on fly leaves or pasted on the boards. He gratefully acknowledged that the laborious search among the printed books was carried out by the Misses Webb, of Greenfield, Worcester, and it had produced many interesting fragments. Among them was a portion of a leaf of a treatise on geometry, dating probably from the first year of the thirteenth century, and, as such fragments were rare, he had thought it would interest the Society to see a facsimile, to have a translation of the fragment, and to hear a little about it. He then threw the fragment upon a screen with the aid of a lantern, and translated it to the gathering.



It was, he explained, a matter of elementary geometry, treating of angles and parallels and the like; and it was illustrated with diagrams. He translated the Latin and discussed the geometrical propositions. He said the fragment had been identified by Dr. Warner, of the British Museum, as a copy of one of the works of Gerbert (or Gervase), a brilliant pupil in the Benedictine Abbey School of Aurillac in the latter half of the tenth century. There were few of Gerbert's works left, but they were widely scattered among seats of learning on the Continent. He (Canon Wilson) had discovered two and a half leaves by the same author on the same subject, bound in the beginning of a volume of mediæval Latin discourses. He illustrated one of these pages by a lantern-slide, and pointed out its interesting features. One of these was that Gerbert, who did not know Greek, in which Euclid was written, took the pains to disguise himself as a Mohammedan to get into the Saracen Universities to learn Arabic, into which Euclid had already been translated. Wherefore it was notable that he blended some Arabic words with his Latin. Gerbert's translations were the textbooks of geometry until 1533, when the Greek textbooks were introduced into England.

Preaching at the Cathedral on Sunday, December 5, Canon Wilson also referred to recent discoveries of fragments of an eighth-century manuscript of the Vulgate in the bindings of old manuscript volumes in the Cathedral library. The fragments consist of two entire leaves and nearly the whole of a third leaf. Two, the preacher said, are now shown to be consecutive leaves, one containing the last sixteen verses of the Gospel of St. Matthew and the title-page of St. Mark; and the other, what is known as the *capitula*, or abstract, of the Gospel of St. Mark. The third leaf contains part of the tenth chapter of St. Mark. The Biblical text is in a very noble handwriting; the *capitula* is a different and smaller script.



Among Messrs. Macmillan's announcements I notice the attractive titles of *Accidents of an Antiquary's Life*, by Mr. D. G. Hogarth, and *Shakespeare's Roman Plays and their Background*, by Professor M. W. MacCallum.



Among the contents of the *Musical Antiquary* for April (No. iii.) will be "Music and Shakespeare," by Mr. E. W. Naylor; "The Bodleian Manuscripts of Maurice Greene," by Mr. Ernest Walker; and "On the Performance of Polyphonic Music," by Mr. C. Kennedy Scott.



I take the following note from the *Athenaeum* of January 8: "The Ambrosiana at Milan has recently been celebrating the three hundredth anniversary of its solemn inauguration by its founder, Cardinal Federico Borromeo. In the Cardinal's lifetime the library contained 30,000 volumes, which have since increased to a quarter of a million, besides innumerable codices and palimpsests of exceptional value. He had agents, friends, and assistants, in all parts of the world, who were ever on the look-out for treasures to enrich the collection. These, once deposited in the Ambrosiana, were guarded with the utmost vigilance, as is proved by the inscription of the black marble tablet still existing in the vestibule, which forbids the removal of any book from the library under pain of excommunication."

The new part of the *Journal* of the Gypsy-Lore Society (6, Hope Place, Liverpool), dated October last, contains a number of "Nuri Stories"—i.e., stories told by the nomads of Palestine, with translations, and the beginning of a grammar and vocabulary of their language, by Professor R. A. S. Macalister, F.S.A. The number also contains "Swedish Tsiganologues," by Harald Ehrenborg; the continuation of an article in Italian, "Gli Zingari nel Modenese," by A. G. Spinelli; and an account of "A New-World Gypsy Camp," by W. MacLeod.



At the meeting of the Bibliographical Society on February 21, Mr. G. R. Redgrave will read a paper on "Daniel and the Emblem Literature."



At an open meeting of the British School at Rome, held on January 14, Abbot Gasquet gave an address on the Revision of the Vulgate. Besides open meetings, the School is showing great activity in promoting courses of lectures. There are to be three separate courses of four lectures each. The first course, which began on January 10, comprises a lecture by Mrs. Strong, the Assistant Director, on "The Influence of the Imperial Idea on Later Antique Art," to which reference is made *ante*, p. 47; one by Sir Rennell Rodd, the British Ambassador, on January 31, on "Renaissance Tombs and Sculpture of the Fifteenth Century in Rome"; and two by Dr. Ashby, given on the intermediate Mondays, on "The Evidence of Renaissance Drawings and Engravings for Roman Topography" and "The Meaning and Interpretation of Roman Inscriptions." The second and third courses, which began on January 20, and were to continue on the seven following Thursdays, are being delivered by Mrs. Strong on the subject of the Museums and Monuments of Rome. It is also hoped that during February Miss Gertrude Bell, the well-known traveller in Syria, will lecture upon the Persian Palace at Ukhiehar, and that Dr. Duncan MacKenzie will deliver an address upon the prehistoric antiquities of Sardinia. Thus the season's programme promises to be a very full one.

I chronicle with much regret the death, on December 3, at Cambridge, Massachusetts, of Professor Charles Gross of Harvard, at the early age of fifty-two. The work which established his reputation was the *Gild Merchant*, which appeared in its final form in 1890. The germ from which this monument of research sprang was an essay on the "Gilda Mercatoria," which appeared originally in the *Antiquary*. In 1896 Professor Gross published his edition of the "Coroners' Rolls" for the Selden Society, and followed this by two magnificent bibliographical works, which it is astonishing that one scholar could have undertaken and completed single-handed. These are, the *Bibliography of Municipal History*, published in 1897, and the *Sources and Literature of English History*, issued in 1900. Latterly he was engaged in the preparation for the Selden Society of an edition of select cases relating to the "Law Merchant." Of this one volume has appeared, and the second is, I understand, in a forward state. Professor Gross's early death is a very great loss to scholarship. On both sides of the Atlantic it must be recognized that we have lost one whose industry and knowledge were remarkable, and whose authority in some respects was unique.



Mr. John Murray promises *Renaissance Tombs in Rome to the End of the Fifteenth Century*, by the Master of the Charterhouse, the Rev. G. S. Davies; and Messrs. Chapman and Hall will publish an anecdotal history of *Piccadilly, Past and Present*, by Mr. A. I. Dasent. The next issue in the series of "The Antiquary's Books" (Methuen and Co.) will be *The Parish Registers of England*, by Dr. J. C. Cox.



The *Times* announces that Mr. John Lane will publish during the spring a life of *Robert Dodsley: Poet, Publisher, and Playwright*, by Mr. Ralph Straus, whose new material includes over 200 unpublished letters and papers, throwing light on the literary history of the early Johnsonian period, and including a bibliography not only of Dodsley's own works, but of all the books issued during his lifetime from the Tully's Head, Pall Mall.

The Bibliographical Society has a number of interesting and important publications in preparation. Most important, perhaps, will be the *Dictionary of the English Book Trade, 1557-1640*, which will link the two volumes already compiled by Mr. E. G. Duff (1457-1557), and Mr. H. R. Plomer (1641-1667). When this is printed—in the present year, it is hoped—the Society will have issued trustworthy information as to members of the book trade for a period of over two centuries, the most important contribution which it has yet made to the history of English printing and bookselling, and one which has not yet been attempted for any other country on so large a scale. Other forthcoming publications of the Society are lists of English Prose Fiction (1477-1740), by Mr. A. Esaile, and of Editions and Translations of the Greek and Latin Classics printed before 1641, compiled by Miss Henrietta Palmer, with an Introduction by Mr. Scholderer.

#### BIBLIOTHECARY.



#### Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

#### PUBLICATIONS OF ARCHAEOLOGICAL SOCIETIES.

THE contents of vol. xvi., part 2, of the *Journal of the Chester Archaeological Society* are pleasantly varied. Besides the usual business pages and "Miscellanea," there are six substantial papers, all of strong local interest. Sir Horatio Lloyd discusses "The Pentice and other Ancient Law Courts in Chester." "Pentice" and "Portmote" Courts—the former is said to be the older, but the earliest reference to it is *temp. Richard II.* (1377-1399), while the "Portmote" is mentioned in a charter of Henry III. (1216-1272)—are still held periodically in Chester. Mr. Henry Taylor writes on new documents regarding the "Family of the Randle Holmes of Chester"; the Rev. F. G. Slater describes, with interesting annotations, four "Early Eighteenth-Century Brasses in Ince Church"; and Major Godsall, taking a rather novel view-point, explains "The Conquest of Britain by the Angles in the Light of Military Science." The other two papers are both by the Ven. Archdeacon Barber, and deal respectively with "The Mosaics" in Chester Cathedral and "St. Plegmund and his Connection with Cheshire," largely based on a paper on the same subject prepared by the late Judge Wynne Ffoulkes in 1860. The part is well illustrated by a dozen plates.

The *Journal* of the Royal Society of Antiquaries of Ireland (vol. xxxix., part 3) is chiefly occupied by "Notes on the Places visited during the Summer Excursion of the Society to Clonmel, 1909," with many illustrations. Among the latter is a particularly fine plate of the splendid Celtic cross—the South Cross at Ahenny—with its elaborate interlacing carving. The "Notes" include an account of "The Augustinian Priory of Athassel, Co. Tipperary," by the President, Dr. Robert Cochrane. Among the other contents are the second part of Captain Somerville's paper on "Ancient Stone Monuments near Lough Swilly, Co. Donegal," and "The Ruins of Loughmoe Castle, Co. Tipperary," by Mr. H. S. Crawford.



The new part of the *Journal* (vol. vi., No. 4) of the Friends' Historical Society has an article on "The Descendants of Mary Fisher," who was an early preacher of the Society of Friends in England, America, and the West Indies, who paid a remarkable visit to the Grand Turk in 1660, and died in South Carolina, at Charleston, in 1698. The part also contains a reproduction of a quaint old print showing the eighteenth-century bathing houses and machines at Margate, where bathing-machines were invented by a Quaker named Beale somewhere about 1750.



The Viking Club have issued vol. i., dated July 1909, of their *Year-Book*. It contains, besides lists of officers and members and other business details, reports from honorary district secretaries, including, from Norway, an interesting account, with illustrations, of an Arctic group of rock-tracings, probably of the Stone Age.

#### PROCEEDINGS OF ARCHAEOLOGICAL SOCIETIES.

**SOCIETY OF ANTIQUARIES.**—*December 2.*—Dr. C. H. Read, president, in the chair.—The president gave an account of a remarkable triptych containing relics of the True Cross, exhibited by Messrs. Durlacher Brothers. The triptych had been in the possession of a family named Walz at Hanau, near Frankfort, for about a century. It had been left in their possession by the last Abbot of Stavelot, Coelestin Thys, who, fleeing from his abbey owing to the war, had taken with him a number of the treasures from the church. The abbey was known to have contained a great quantity of relics, and to have possessed a magnificent retable containing the shrine of the patron saint, Remaclus. This and many other adornments were due to the piety of the Abbot Wibald, a truly remarkable character, who lived in the twelfth century. He made two journeys to Constantinople, and on one of them brought back with him these relics of the True Cross, a gift from the Empress. He caused them to be enshrined in a gorgeously enamelled triptych, decorated with champlevé enamels of unusual beauty; three circular medallions on each wing of the triptych represented the story of the "Invention of the Cross" and the conversion of Constantine, in the style of the similar enamels on the shrine of St. Heribert at Deutz, opposite Cologne. All this was the work of the

Walloon goldsmith, Godefroi de Claire, who worked on the Meuse and the Rhine at this period, and appears to have been often employed by Abbot Wibald. The actual relics—a portion of the wood of the Cross and a fragment of a nail—are framed in small triptychs fixed to the middle panel of the large altar ornament. Their principal decoration consists of Byzantine cloisonné enamels in gold with figures of saints, doubtless brought back from Constantinople by the Abbot as fitting adjuncts to such precious relics. The arrangement of these panels as they stand at present is, however, by the hand of Godefroi de Claire.

Mr. E. Conder, junior, communicated an account of a Roman villa at Cromhall, Gloucestershire, which was excavated by the Earl of Ducie in 1855, and afterwards destroyed. Plans had fortunately been made of it before its destruction.

*December 9.*—Dr. C. H. Read, president, in the chair.—Mr. Max Rosenheim read a paper on "The Album Amicorum of the Sixteenth and Seventeenth Centuries." Pointing out the fallacies of previous writers, who had stated that the album originated as early as the fifteenth century and had become fairly general by the time of the Reformation, he showed by examples in his own collection and in the British Museum, and by references to the principal collections on the Continent, that the earliest dated only from about 1550, consisting at first of autographs only, collected by students at the Universities, chiefly at Wittenberg, and gradually developing into the heraldic album. The earliest albums were made up of printed books, the favourite ones being Andreas Alciati's "Emblems," which were interleaved with blank leaves, on which the owner's friends and fellow-students entered their mottoes, dedications, and signatures, sometimes accompanied by their coats of arms. Mr. Rosenheim enumerated and showed the illustrated books specially designed and issued for the purpose of an album from about 1560 to 1620, by such artists as "Le petit Bernard," Jost Amman, Tobias Stimmer, Theodore de Bry, and Johann Theodore de Bry. He also showed a number of sixteenth-century albums containing, in addition to the more or less elaborately painted coats of arms of the owner's friends, some paintings of miniatures and costumes, particularly interesting as bearing the monograms of the artists who painted them.—*Athenaeum*, December 18.

*Mr. R. C. Thompson* read a paper on "A Journey by Unmapped Routes in the Western Hittite Country" at the meeting of the **SOCIETY OF BIBLICAL ARCHAEOLOGY** on January 12.

*The first monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND* for the current session was held on December 13, Mr. Thomas Ross, vice-president, in the chair.

The Rev. Odo Blundell described the results of his examination of artificial islands in the Beauly Firth and in fresh-water lochs in the Highlands of Inverness-shire. Carndhu, an island in the Beauly Firth opposite Bunchrew House, is composed of boulders with a number of beams of oak running through the rubble, one of which measured 9 feet in length by 2 feet in diameter. Cairntire, two miles to

the east, at the mouth of the Ness, now shows but little remains of its structure, though it is marked on the old map of 1804, and logs of wood have been seen on the site in recent years. Loch Bruach, situated at an elevation of 1,000 feet, ten miles southwest of Beauly, contains an island on the north-east side of which five large logs, each about a foot in diameter, were found, and at other points beams and ties were visible. These logs radiated towards the centre of the island, and the cross-ties were fixed with wooden pins. In Loch Garry there are two islands, of which one has a causeway from the shore, and no wooden beams were visible. The other island in little Loch Garry showed long timbers embedded in the rubble of which it is composed. An island in Loch Lundy, traditionally said to have been the residence of a local reiver, Allan of the Red Shirt, showed no woodwork; but the heavy timbers of Eilean MacMulchan in Loch Oich are easily seen. In Loch Lochy an island, said to have been constructed by Lachlan Mor Macintosh in 1580, and called Eilean Darach, or Oak Island, was searched for, and a site found which presumably fitted the description, but showed no remains of wooden beams. In Loch Treig, the small island known as Keppoch's Council Island exhibited traces of timber-work of spars and tree-trunks amongst the rubble. Thanks were expressed to the Clyde Navigation Trust, who gave the use of the complete diving outfit for the purpose of this investigation.

Mr. Alan Reid described the churchyard memorials of Abercorn, Bowden, and Carrington, with illustrations from photographs by Mr. J. H. Reid and Mr. James Moffat, Edinburgh, and Mr. J. A. Porteous, St. Boswell's. At Abercorn, the Norman doorway, the beautifully sculptured cross-shaft preserved in the access to the Hopetoun Gallery, the remarkable hog-backed and coped grave-covers, a beautiful recumbent slab, with a foliated cross and chalice in relief, are the most important pre-Reformation relics, but the churchyard is also rich in examples of the sculptured headstones, chiefly of the eighteenth century, of which about a dozen were described.

In connection with some interesting carved stonework at Ravelston, Mr. G. A. Fothergill gave notices of the families of Foulis of Colinton and Ravelston, beginning with James Foulis, burgess of Edinburgh, whose son, Sir James Foulis, King's Advocate, acquired Colinton in 1519. George Foulis, his great-grandson, was Master of the King's Mint. On the death of the last Baronet of this line the baronetcy passed to the descendants of George Foulis, who had purchased Ravelston in 1620, and whose initials, with those of his wife, Janet Bannatyne, daughter of George Bannatyne, the famous collector of Scottish poetry, are carved in monogram on a chimney-piece from the old house of Ravelston, and on a fountain ornamented with dragonsque sculptures, of which drawings were exhibited.

Mr. J. A. Balfour gave a notice, with plans and photographs, of a cashel and associated group of hut-circles at Kilpatrick, in Arran.

The second meeting was held on January 10, Mr. Thomas Ross in the chair. In the first paper Mr. A. O. Curle, secretary, gave an account of the

excavation of a chambered cairn at Achaidh, Spinningdale, Sutherlandshire. Mr. J. Graham Callander described a seventeenth-century sundial of the lectern type from Wigtownshire, now at Kineff, and remarkable for its elaborate inscriptions in Latin and quaintly-expressed rhymes in the vernacular of the time. He also described a carved stone monument of about the third century, discovered by Professor T. Callander and himself in a Kurdish district southwest of Angora, in Asia Minor, bearing, among other designs, representations of the mirror and comb similar to the symbols so commonly sculptured on the early Christian monuments of Scotland. Mr. F. R. Coles gave a report of his examination of the stone circles in Central Perthshire last autumn. Mr. Douglas Gordon Hunter gave a plan and description of an ancient fort hitherto unrecorded, which is situated on the Burghstane Moor, on the farm of Greenford, Arbirlot, Forfarshire.

At the December meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA, a paper, by the Rev. H. J. D. Astley, was read on "Ambidexterity and Primitive Man," which we hope to print by-and-by in the *Antiquary*. Mr. B. Lowerison (Heacham) sent for exhibition a quantity of fragments of rough pottery of various forms (apparently an admixture of Bronze Age, Late Celtic, and Romano-British) found with pot-boilers, etc., while trenching the gardens of the Council School at Heacham. All were within 18 inches of the surface, lying close together, and in some of them was black granulose matter like burnt bone, fragments of partially burnt bone, and flint flakes and slag. These were all found within twenty paces of the splendid flint "pick" now in the Norwich Museum, which was also on view. This is 10 $\frac{1}{2}$  inches long, triangular in section, with 4 $\frac{1}{2}$  inches of the original crust on the butt. Mr. Lowerison sent a beautifully patinated Neolithic flake; an oval scraper with dead-black patination found on the beach at Brancaster, possibly from the peat of the submerged forest just off the coast, and if so the best implement yet found; and a Palaeolithic implement found in a ploughed field, part sand, part clay, of the Sandringham series.

Mr. A. Mayfield, M.C.S. (Mendlesham), sent a paper on "Neolithic Remains at Stuston, Suffolk," which was read by Mr. F. Leneay. Having been struck by the resemblance of Stuston Common to some of the Neolithic sites in the neighbourhood of Thetford, he made investigations, and on his first visit found a fine flint saw, a good button-scraper, and two or three pot-boilers, later visits bringing the number of his finds to about 170. In some of the gravel workings, about 10 inches from the surface, were found flakes, pot-boilers, and fragments of sun-baked pottery. The implements had evidently been manufactured from the pebbles of the gravel, and cores and flakes were of irregular shape, and 79 per cent. of the implements had some portion of the outer crust remaining, while nineteen specimens had striae. Of ninety-one cases in which the bulb of percussion was evident, a portion had been removed either in striking off the flake or by an after-blow in twenty-nine. After describing in detail the most noteworthy features of the borers, fabricators, knives, scrapers of various

kinds, and chopping-tools, exhibited, Mr. Mayfield noted the absence of the various degrees of patination exhibited by neoliths from other sandy sites in the county, as Creeting St. Mary and Needham Market, and concluded from this that there was a comparatively brief occupation of the spot by Neolithic man. Compared with the implements of Breckland and the Nacton district, they were inferior both in shape and finish, chipping on both sides of the implements being of uncommon occurrence.

The Rev. E. T. Daubeney (Southacre) sent for exhibition a number of Neolithic implements found by him in that parish. These were shown by Mr. F. Leney, and included a superbly chipped lustrous thin axe, found in April, 1906; and one much more bulky and almost unpatinated, found in February last. There was also a smaller and rougher axe (apparently unfinished), an end hollow-scraper, flakes and knives, and an implement of curious shape, with rounded top chipped to a working edge an inch in length at one end. There was also a roughly serrated implement, which it was suggested was a saw, but in this view those present did not concur, considering it to have been a knife serrated by use.

The Hon. Secretary (Mr. W. G. Clarke) read a note on a Neolithic flint-quarry at Buckenham Tofts. The only reference to it which he had been able to find was in 1870, when Canon Greenwell described his Grimes' Graves explorations, and mentioned that at Buckenham, a few miles to the northward, in cutting a deep drain at a depth of 18 feet, some hollows were discovered in the chalk, and in them many deer antlers were found corresponding with the picks found at Grimes' Graves. In August last Mr. Clarke visited the spot, and found the quarry covered by a thatched structure in a somewhat ruinous state, and one-third of the excavation filled in with sand from rabbits' burrows. The pit was circular, with a diameter of 25 feet at the top, and with only a slight inward slope. The section showed about a foot of sand, then 5 feet of chalky boulder clay above chalk with flints. About 12 feet from the surface was the top of a tunnel driven into the chalk. In the sand about 2 feet from the surface, in a small pocket in the boulder clay, he found a Neolithic knife, with a fairly well-chipped edge. In the adjoining plantation there were chalk banks, which seemed partially to enclose the quarry, and in the immediate vicinity a quantity of roughly chipped Neolithic implements, though none of definite "Cissbury type," as he anticipated. A few of the flakes, however, had partial white patination.

At the meeting of the BRITISH ARCHAEOLOGICAL ASSOCIATION on December 15, Mr. R. E. Leader presiding, Mr. R. H. Forster delivered a lecture on the past season's work at Corbridge-on-Tyne, illustrating his remarks by numerous lantern-slides. The results of the past season were less striking, but not less interesting, than those of 1908. Further excavation in front of the two large granaries showed that each of these buildings had a portico of four pillars: the portico of the east granary seems to be contemporary with the main building, and its outer columns are of masonry, which was originally plastered; the portico of the west granary is of later date—probably

of the time of Severus, when the granary itself seems to have been rebuilt to a large extent. Some work was also done in front of the "Fountain"; and post-holes of an early wooden building were found about 9 feet below the present surface. The "Fountain" seems to be of a later date than was previously thought, and is probably not earlier than the time of Severus.

The rest of the season's work was done to the north of the area explored in 1908. Here the remains of a watercourse, which seems to have supplied the "Fountain" during the latter part of the Roman period, were traced right across the field. At one point the clay bank which supported it had been carried over the remains of what had been a granary or storehouse, about 56 feet long, the floor of which had been raised on cross-walls and masonry pillars. In the south-east corner of this building a rubbish-pit was found, which produced several pieces of first-century "Samian"; these, with other fragments found at a low level in front of the granaries and "Fountain," indicate that there was some occupation of the site during the first century, and possibly in the time of Agricola. To the north of this site was a small bath-house, with a pillared hypocaust extending under its three rooms, and two apses, added at a later date, one of which seems to have been the cold bath. Close to this apse were the remains of a smelting furnace, in which was found a large pig of iron, weighing about 3 cwt. A little to the north-east was a small square building with a rough apse on the north side; this was probably of an industrial character. A few yards farther north the excavators came upon what seems to have been the north ditch of the town, which had been filled up in Roman times. Traces of cobble pavements and one small piece of wall were found on the north side, and it was evident that in Roman days there had been a sharp dip to the north, with marshy ground at the foot. The pottery and other objects found are particularly interesting, the most notable being a baked clay mould for a figure, about 5 inches high, with a helmet, shield, and crooked club; and a sculptured stone panel with two draped female figures, one of which certainly represents Fortune holding a cornucopia and rudder.

Mr. James Hall read a paper on "The Feodary's Returns for Cheshire in the Year 1576," giving notices of many old Cheshire families, and various details of the history of the Court of Wards and of feudal customs, at the meeting of the CHESTER ARCHAEOLOGICAL SOCIETY on December 21. At the next meeting, on January 18, the paper read was by the Rev. F. G. Slater, on "The Story of Ince in the Eighteenth Century, drawn from the Parish Records and Other Sources."

The first winter meeting of the DORSET FIELD CLUB was held on December 14, the president, Mr. N. M. Richardson, in the chair. Captain Acland produced a letter from Mr. H. C. Bowdage, calling attention to the site of a supposed Roman villa at Wyke Regis discovered ten years ago while he was superintending the construction of the Ferry Bridge. He

observed traces on the soil of some building underneath. Nothing, added Captain Acland, was more likely than that there was a Roman villa at Wyke, and his object in mentioning the matter was, if possible, to induce some antiquary of the neighbourhood to undertake excavations to ascertain the truth of the supposition. The Rev. C. R. Baskett said that he had two Roman coins which were dug up in the allotments at Wyke not long ago. Many and varied exhibits were then laid on the table. After their inspection and criticism, the Rev. J. M. J. Fletcher, Vicar of Wimborne Minster, read a valuable paper on "Matthew Prior's Birthplace." There has always, he said, been a tradition in Wimborne that Prior, scholar, poet, and diplomatist, was native of that town, and that his father was a carpenter. Various houses or sites were pointed out as places where Prior was born or his parents lived one time or other; but his own impression was that the house had been pulled down, although he felt sure that the locality was known, now called "Prior's Walk." Mr. Weld Taylor, in his article published in Longman's Magazine in October, 1884, spoke of an old lady, a Miss Knott, ninety years old at the time, who told him that her father and grandfather often spoke of the Priors' occupancy of the house referred to, and of Matthew frequently coming out of a door there then was in the wall. It was on the south side of the lane, where it joins East Borough. Among the Duke of Portland's manuscripts at Welbeck was a letter written rather more than nine years after the poet's death by one Conyers Place, of Dorchester, to his cousin, Dr. Conyers Middleton, principal librarian of the University Library at Cambridge. In the course of the letter it was stated that Mr. Prior's grandfather lived at Godminster (Godmanston), a small village three miles from Dorchester. Two of his sons, Thomas and George, were bound apprentice to carpenters at Fordington, whence they removed to Wimborne, where George, Matthew Prior's father, married. Matthew's mother lay buried at Wimborne or by it, and Matthew desired to be buried with her—before Westminster Abbey was in his eye.

The Rev. H. Shaen Solly read an important note on "A Large Boulder found in the 'Drift,' Upper Parkstone"; Mr. H. Symonds broke new ground with a capital paper on "Some Dorset Privateers," of the ports of Poole, Weymouth, and Lyme Regis; and two other papers were, through want of time, held over till the next meeting in February.



Some interesting evidence regarding the original extent of Bramber Castle has been discovered through recent excavations on the south side of the road, and at a meeting of the BRIGHTON AND HOVE ARCHAEOLOGICAL CLUB held on January 5, over which Mr. A. Stanley Cooke presided, Mr. C. W. Catt related what he had seen during the digging operations. The discovery of further buildings connected with the castle was, he said, quite accidental, for it followed the finding of some pieces of pottery in Mr. Phillips's garden and a statement by the owner that he believed ancient foundations were discovered in the building of the house. The house and garden are in a south-easterly direction from the castle. On the west of the garden is another piece of land, which is divided by a

ditch running southward in almost a direct line with the entrance to the grounds. Being told that the land was to be levelled, Mr. Catt obtained permission to be present, and also to take possession of anything connected with past ages. Abutting on the garden Mr. Catt discovered a building with massive walls, in one of which was a flue; and round the land were evidences of a wall which is thought to have been produced from the castle and to have surrounded the little church. In parts Mr. Catt said he found ash-heaps of varying depths, and among the ashes, which were of wood, he found a great deal of broken pottery and ironwork, including a key, horseshoes, spear-heads, and portions of knives. Reverting to the building, he said he had interviewed a workman who had excavated when Mr. Phillips's house was built, and was told that the building extended westward, and that still farther west there was another little building. The wall surrounding formed a gateway near there, and on the opposite side of the moat was another little block of buildings. He was of opinion that the first building was part of the barbican, and at the gateway a drawbridge had stood. He exhibited many pieces of pottery and ironwork, and drew attention to a cast of a stoup which he discovered, and which was in fairly good condition. Among other things were spouts and handles of vessels, and portions of tiles.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

**THE SHAKESPERIAN STAGE.** By Victor E. Albright, Ph.D. With sixteen plates. New York: Columbia University Press, 1909. Demy 8vo., pp. xii, 194. Price \$1.50 net.

The Columbia University Press was incorporated in 1893 to promote the publication of the results of original research; and certainly the book before us—the printing and "get up" of which are beyond reproach—comes well within this description. The bibliography of the subject is considerable, and the Elizabethan stage has not only been dealt with from more than one point of view, but has been the subject of considerable theorizing. Dr. Albright briefly discusses first the liturgical drama, which, he concludes, was played on *sedes* and *plateae* arranged down the nave and choir of the church, and then the moralities and miracle plays, for the performance of which the *sedes* and *plateae* of the church were simply transferred to the open air or the secular gild-hall. From these early stage forms he proceeds to the discussion of the main thesis of the book, the Shakesperian stage itself. From the internal evidence of old plays, and from all available external evidence, he reconstructs the stage and all its arrangements and details,

and discusses the principles of Elizabethan staging and dramatic presentation in a series of fascinating chapters. In an incidental chapter on "Some Principles of Restoration Staging," he shows how the development that had then been reached—the method of that development, and the nature of the survivals that characterized stage arrangement and setting—throws confirmatory light on the Elizabethan staging and principles of presentation from which the development had taken place. Dr. Albright's main conclusions are that the Shakesperian stage, consisting of an outer and an inner stage separated by a curtain, was "little more than a union of the old *sedes* and *platea* of the moralities, or the propertied and unpropertied stages of the interludes—the *sedes* and propertied scaffold being represented by the outer and inner stages combined, and the *platea* and unpropertied scaffold by the outer stage with the curtains closed." From this certain principles of staging follow which are illustrated and worked out in detail. We have found the book convincing as well as fascinating, and strongly recommend it to all students of the subject. The volume is provided with a sufficient index, a long list of the plays to which reference is made in the text, and a critical bibliography of five pages, which would be more convenient if arranged under authors' names instead of under titles. The bibliography itself is not quite so satisfactory as it might have been. It includes, for instance, the *Extracts from the Accounts of the Revels in the Reigns of Elizabeth and James I.*, edited by Percy Cunningham for the old Shakespeare Society in 1842, but ignores the noble volume, issued as Band xxi. of Professor Bang's valuable *Materialien* series, of *Documents relating to the Office of the Revels in the Time of Queen Elizabeth*, edited by Albert Feuillerat—a splendidly annotated and indexed collection which no student of the Elizabethan stage can afford to ignore. However, no bibliography ever yet satisfied every student. Dr. Albright has spent a wealth of care and learned labour on a scholarly and permanently valuable book.

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**WESTMINSTER ABBEY.** By Francis Bond. Illustrated by 270 photographs, plans, sections, sketches, and measured drawings. London: Henry Froude, 1909. Demy 8vo., pp. xvi, 332. Price 10s. net.

Mr. Bond's rapidity of production is indeed remarkable. Close on the heels of his admirable monographs on *Screens and Galleries* and *Fonts and Font-Covers* comes this fine handbook. The book is so comprehensive and yet so full of detail that it would be difficult to give any adequate idea of its contents in a brief notice. The chief feature which differentiates it from the many other books on the same subject is the careful treatment of the planning of the great church, and of its various parts, from the point of view of the purposes for which the different sections of the structure were intended. This is worked out in detail and in a most interesting manner. Mr. Bond shows that a clear understanding of the building from this point of view gives the key to the main arrangements of a host of other mediaeval monastic, collegiate, and cathedral churches. All this is extremely interesting, though it is difficult

to follow his attempt to show that the Abbey is precisely so long (511 feet), so high (100 feet), so broad (35 feet), because no other dimensions were possible at Westminster! In his account of the building of the nave, Mr. Bond has made good use of the material gathered by the Rev. R. B. Rackham from the fabric rolls, in the British Academy publication noticed last month in these pages. The volume concludes with the *Visitors' Guide*, which was separately published some little time ago. Professional readers may quarrel with some of Mr. Bond's statements and views, but the non-architectural reader, for whom it is intended, will thoroughly enjoy the book. It has a wealth of capital illustrations, is prefixed by a short bibliography, and is supplied with good indexes to both illustrations and text. Mr. Bond makes a surprising slip in his preface, where he refers Bob Acres' remark about there being "very snug lying in the Abbey" to Westminster. The scene of *The Rivals* is, of course, laid at Bath, and it is Bath Abbey which is meant.

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**FOLK-LORE OF THE SANTAL PARGANAS.** Translated by C. H. Bompas. London: David Nutt, 1909. Demy 8vo., pp. 483. Price 10s. 6d. net.

The Santals are a tribe which are to be found on the east of the Chutia Nagpore plateau, some 150 miles north of Calcutta. They form "a branch of that aboriginal element which probably entered India from the north-east." The "Pargana" is the tribal chief who rules over a group of Santal villages, each of which has a very complete social organization. The folk-stories here translated were collected by a Scandinavian missionary, the Rev. O. Bodding, D.D., and Mr. Bompas is able to make the statement—so reassuring to genuine folk-lorists, who have good reason to be always on guard against the sophistication of native folk-tales—that "the language in which these stories have been written is beautifully pure, and the purity of language may be accepted as an index that the ideas have not been affected, as is often the case, by contact with Europeans." Mr. Bompas further assures us that his translation is very literal. Hence the student may feel assured of the genuine value of this extensive collection of 185 stories and anecdotes. An incidental sign of genuineness, it may be remarked, is the singular pointlessness and tameness of dénouement characteristic of not a few of the stories. It is indeed a noteworthy addition to the library of Indian folk-tales, and deserves a place on the shelf with Stokes and Frere and Day and other collectors of Indian lore. The stories are very varied in theme and style. Some are strongly reflective of the animistic ideas of the Santals, others are simply variants of tales to be heard in other parts of the peninsula, and in some Hindus of various castes figure. Mr. Bompas roughly classifies his material, but the bulk of the stories are included in the first section, which is devoted to those of a general character. The underlying ideas in many are, naturally, those which are met with in the folk-lore of most peoples. In some local ideas are uppermost. A brief glossary and an appendix which contains examples of the folk-tales and folk-lore of the Kolhan, a neighbouring district, conclude a volume which

contains much valuable material for the comparative mythologist.

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THE MEDIEVAL HOSPITALS OF ENGLAND. By Rotha Mary Clay. With seventy-eight illustrations. London: Methuen and Co., 1909. Demy 8vo., pp. xiv, 357. Price 7s. 6d. net.

The great merit of this book is that it brings together and presents in ordered arrangement a mass of information scattered through a great variety of both manuscript and printed sources. It is hardly necessary to point out in these pages that "hospital" had a much wider significance in mediæval times than it has now. The chief aim of a hospital now is cure, then it was care, and although, as Miss Clay says, "for the relief of the body when possible," yet "pre-eminently for the refreshment of the soul." Mediæval hospitals were ecclesiastical foundations, and need to be studied and understood from that

large number of the hospitals and other charitable foundations. It is a thousand pities that the decline in many of the hospitals was not met by reform instead of by destruction. Far-reaching and lasting harm was done by the sudden and violent abolition of so many old charities. We may be thankful that the present generation has inherited at least some of the mediæval foundations—more, perhaps, than many people realize—which under modern conditions and with widened aims have entered upon new careers of usefulness, destined, we trust, to be prolonged to distant times. The illustrations—always an important feature of "The Antiquary's Books"—include thirty plates, many of them from old drawings and engravings, and some forty smaller illustrations in the text. The latter are chiefly of seals and of drawings from mediæval manuscripts. The one, of a miserable leper, which we are kindly allowed to reproduce above is from a marginal sketch, perhaps fifteenth century, on a fourteenth-century manuscript, an Exeter Pontifical in the British Museum. The volume, by the way, illustrates incidentally the extent to which, in mediæval England, leprosy was prevalent—a subject treated in another part of this issue of the *Antiquary*. A valuable feature of the book is a tabulated list (filling sixty pages), in county order, of mediæval hospitals in England—i.e., houses for wayfarers, sick, aged and infirm, insane, and lepers, founded before 1547. Miss Clay invites, and will no doubt receive, additions and corrections; but, as it stands, the list is a remarkable piece of work, and eloquent in its testimony to the number and widespread variety of such foundations.

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ANCIENT HANDWRITINGS. By William Saunders. Walton-on-Thames: Charles A. Bernau, 1909. Small 4to., pp. 64. Price 4s. 3d. post free.

The subtitle of this well-printed and well-produced volume describes it as "An Introductory Manual for Intending Students of Palæography and Diplomatic." It is an eminently practical book, especially for young palæographers, more attention being paid to the development of ancient writings than to style and formulae, and the other points which constitute what is known as "Diplomatic." All Mr. Bernau's genealogical and kindred publications have the note of usefulness, and Mr. Saunders's book is no exception. The instructions and explanations are such as a student really needs. The first part deals with ancient handwritings, while the second gives a series of photographic facsimiles of charters and portions of various documents in chronological order, with explanatory notes in which the practical application is shown of the various instructions and definitions in the first part. The facsimiles, though necessarily much reduced, are very well rendered, and the use of a magnifying-glass will bring out clearly every peculiarity and detail upon which Mr. Saunders comments.

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MEMORIALS OF OLD STAFFORDSHIRE. Edited by Rev. W. Beresford. With many illustrations. London: George Allen and Sons, 1909. Demy 8vo., pp. xii, 280. Price 15s. net.

The "Memorials of the Counties" series progresses bravely. The volume before us has few



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standpoint. Further, they have to be studied in their bearing on and connection with the social life of the people—a matter which has often been overlooked by writers on pre-Reformation social conditions. The reader may feel a little inclined to doubt the wisdom of Miss Clay's arrangement of her material, when he finds that information relating to any one foundation is scattered through the book under the different chapter headings; but a little reflection will show that the arrangement adopted viz., by successive chapters on classes of hospitals, on details of buildings, administration and inmates, on the respective provisions for the physical and spiritual welfare of those inmates, and so forth, is, considering the mass of available material, by far the best that could have been followed. The chapter on "Decline of the Hospitals" is rather melancholy reading. It shows how abundant were the abuses of administration long before the violent destruction of the monastic system involved the destruction of a

archaeological references, but it is fairly strong in ecclesiology. The Rev. C. Bodington has a congenial theme in "Memorials of Lichfield Cathedral," while "The Old Monasteries of Staffordshire" are dealt with by the Rev. S. W. Hutchinson, and "The Five 'Royal Free Chapels' of the County" by the Rev. G. T. Royds. The five Royal Free Chapels, or Royal Peculiars, were the churches of Gnosall, containing some magnificent Norman work; Penkridge, in which the iron chancel screen consists of gates ploughed up by a Dutch settler in South Africa; Tettenhall, romantically situated and considerably pulled about by restoration; Wolverhampton St. Peter's, abounding in points of interest besides its noble landmark of a tower; and Stafford St. Mary's the Virgin, another great church of extraordinary interest. Papers on "Historic Staffordshire," "Staffordshire Forests," "Charles Cotton's Country" and "A Quiet Corner of the County"—i.e., the neighbourhood of his own parish of Leek—are from the editor's own able pen. A "Pottery" chapter, which necessarily suffers from condensation, is supplied by Mr. P. W. L. Adams. A few pages on "Some Local Fairies," by Mr. E. Cope, contain the only reference to the folk-lore of the county. Mr. J. C. Wedgwood writes on "Old Families and Castles," and other chapters of historical interest are "Historic Chantley," by Mr. H. W. Bladen, and "Boscobel and Whiteladies," by Rev. F. Wrottesley. Various other contributions make up a miscellany of pleasant reading, though many of the chapters are somewhat slight in texture. The illustrative plates are, as usual, numerous and good, and the index is satisfactory.

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**LONDON IN THE NINETEENTH CENTURY.** By Sir Walter Besant. With 124 illustrations and map. London: A. and C. Black, 1909. Demy 4to., pp. x, 421. Price 30s. net.

This massive volume forms yet another instalment of the late Sir Walter Besant's great scheme of a "Survey of London." The historical treatment followed in the previous sections is necessarily departed from here, and although much the greater part is Sir Walter's own work, certain sections are supplied by other hands, the idea being to give a kind of bird's-eye view of the Metropolis during the last century. Thus, Mr. George Turnbull supplies chapters on Lights, Sewage, Pavements, Coronation Ceremonies, The City, and several other topics, while Mr. M. England writes on the Salvation Army. Although very many aspects of London during the nineteenth century are dealt with—some of them, it must be said, very slightly and sketchily—there are not a few obvious gaps. The explanation is that the publishers, though conscious of the gaps, have thought it best to deal with the volume in the same way as with its predecessors, and to issue the work as Sir Walter left it. The result is not altogether satisfactory. The book is not a history, nor is it a complete survey of Metropolitan life and activity during the period under review. It is, however, very interesting and suggestive so far as it goes, and certainly contains much, in the contrast of the earlier with the later years of the century, to point a moral [and adorn a tale]. The illustrations are very numerous. Much the best

and most interesting, to our thinking, are those taken from old prints in the Crace Collection. The book is most handsomely produced.

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**PREHISTORIC ARCHAEOLOGY AND THE OLD TESTAMENT.** By H. J. D. Astley, M.A., Litt.D. Edinburgh: T. and T. Clark, 1908. 8vo., pp. x, 314. Price 5s. net.

Like the book on *The Dates of Genesis*, reviewed in the November *Antiquary*, much of Dr. Astley's volume of Donnellan Lectures hardly comes within the scope of this magazine; but, unlike the author of that book, Dr. Astley is an archaeologist as well as a theologian. The aim of the book is to show that acceptance of the Higher Criticism and a review of the Old Testament writings in the light of the revelations made by modern archaeological discoveries and theories are not inconsistent with a humble and faithful acceptance of the verities of the Christian religion. This is a subject which can hardly be discussed in these pages. It will be sufficient to say that Dr. Astley handles the problem boldly and effectively. His third lecture, on "Genesis and Science: The Antiquity of Man," especially, is a lucid summary in quite simple language, for the least archaeologically-minded of readers, of what prehistoric archaeology has discovered and expounded during the last seventy years; while its successor, on "The Origin and Development of Religious Belief," and the sixth, on "Anthropology and the Christian Revelation," show the bearing of modern anthropological science on the problems of belief and worship. The book is an honest attempt to deal reverently and fearlessly with questions that perplex and trouble many minds, and deserves to be widely read and studied both by the clergy and the laity.

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**EPITAPHIA.** By Ernest R. Suffling. London: L. Upcott Gill, 1909. 8vo., pp. xii, 496. Price 7s. 6d. net.

Collections of epitaphs are numerous, and are apt to be somewhat depressing. The volume before us contains certainly the largest collection we have seen, and contains, moreover, a good deal besides the 1,300 British specimens noted and annotated. The first thirty pages are occupied with a readable dissertation upon burial customs and strange burials in both ancient and modern times. The epitaphs follow, and are classified under many headings, the name of the person commemorated and the date and place being given wherever possible, with frequent biographical and other annotation. Unlike some compilers, Mr. Suffling has by no means confined his attention to the quaint or the grotesque. He has cast his net widely, and gives many examples of historical and literary interest, many which are simply ancient or bombastic or epigrammatic, others which refer specially to longevity or to eating or drinking, or which embody anagrams or chronograms or other verbal humours. The collection is indeed very representative. A few quaint American examples conclude a volume which, for its comprehensiveness and for the evidently careful labour bestowed upon its compilation, deserves a place upon the shelf reserved for permanently useful books of reference. There is a good index of thirty-eight pages.

**A SCHOOL HISTORY OF HAMPSHIRE.** By F. Clarke, M.A. With fifty-two illustrations. Oxford : Clarendon Press, 1909. Crown 8vo., pp. 256. Price 1s. 6d. net.

We are glad to welcome another volume of these county school histories. Winchester and Southampton have been the centres of so much national history that Mr. Clarke has had a difficult task in avoiding the "temptation of writing a short History of England commented upon from the History of Hampshire." But on the whole he has succeeded in keeping the land and the people of the county as the pivot of his story. As in previous volumes, free use, both by allusion and illustration, is made of the historical monuments and relics of the county, so that the scholars of the upper forms, for whom the book is intended, may realize for themselves the indissoluble links between the past and the present, and learn that history is no mere dry record of names and dates, but a moving picture of life and colour. The illustrations are numerous and much to the point, while the book itself is well printed and strongly bound. The space allotted to the last two and a half centuries as compared with that devoted to earlier times seems to us rather disproportionately small.

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**THE GENEALOGIST'S LEGAL DICTIONARY.** By P. C. Rushen. Walton-on-Thames : Charles A. Bernau, 1909. 16mo., pp. 104. Price 2s. 6d. net.

This is the sixth issue in Mr. Bernau's "Genealogist's Pocket Library," and, like the larger volume on *Ancient Handwritings* reviewed above, is intended to be of practical use to students. Mr. Rushen is a working genealogist who knows what his brethren, beginners especially, need, and he has here provided them with a handy little dictionary of the legal terms and names of documents with which they are likely to be confronted in the course of pre-Victorian researches. The inclusion of some entries, such as "Depositions" and "Intestate," seems hardly necessary ; still, it is no doubt better in such a list to err on the side of inclusion rather than exclusion. The little book will be found handy for reference, not only by genealogists, but by all students who are concerned from time to time with old documents and papers of legal importance or bearing.

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Mr. Montagu Sharpe has issued as a quarto pamphlet a very interesting study of *Parish Churches on the Sites of Romano-British Chapels, and the Lines of the Roman Survey* (Brentford Printing and Publishing Company, Ltd. ; price 2s. post free). The question of to what extent English parish churches occupy the same sites as the sacred buildings of pagan days is one of great interest, and Mr. Montagu Sharpe shows that certainly in many rural districts this succession was assured by the natural policy of the early missionaries in utilizing and converting to Christian purposes pagan buildings and observances. The pamphlet is illustrated by nine maps. Mr. W. B. Gerish sends us another of his series of "Hertfordshire Folk Lore" tracts—*The Several Practices of Johane Harrison and Her Daughter, Condemned and Executed at Hartford for Witchcraft, the 4th August last, 1606* (price 1s.)—which contains some

curious details of a witch's professional outfit in the shape of skeletons, hair "of all colours that is customarily worne," and a curiously figured parchment. We have also received part 11 of Mr. H. Garrison's most helpful dictionary of the *Surnames of the United Kingdom* (Eaton Press, 190, Ebury Street, S.W. ; price 1s. net). It extends from Goodale or Goodall to Hamlet. Many of the brief articles, in which the fruit of much research is condensed, are supplied with illustrative quotations.

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The second part of the new German archaeological review, *Mannus*, containing Nos. 3 and 4, is full of good matter, abundantly and well illustrated. There are seventeen plates, two of them coloured, and a very large number of excellent illustrations in the text. Dr. Oskar Montelius continues his study of "The Sun-wheel and the Christian Cross"; and among a variety of other papers we may note a "Review of Search Results in North Bohemia," by R. R. von Weinzierl ; "Race Purity and Civilization," by Dr. Schneider ; "The New Skeleton Discovery at Aurignac," by G. Wilke ; "Some Rare Stone Finds at Mecklenburg," by R. Beltz ; and "Prehistoric History of the Village of Beierstedt," by Th. Voges.

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The second part of the *Musical Antiquary*, January, is very welcome, for the new quarterly enters into possession of a hitherto rather neglected field. The first article, on "Purcell's Church Music," by Mr. G. E. P. Arkwright, will interest many besides professional musicians ; the second is more technical—"The Treatment of the Words in Polyphonic Music," by Mr. H. E. Wooldridge. In "The Baroque Opera" Mr. E. J. Dent makes a rather important contribution to the evolutionary history of a popular form of the musical art ; and "A 'Pavan,'" by William Lawes—a pavan is "a kind of staide musicke, ordained for graue dauncing, and most comonly made of three straines, whereof euerie straine is plaid or sung twice"—will interest musical antiquaries.

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In the *Scottish Historical Review*, January, capital reproductions are given of the portraits of the first five Jameses of Scotland, which have recently been added to the Scottish National Portrait Gallery, and the date and authority of which form the subject of some acute remarks by Mr. J. L. Caw. Other outstanding articles are "Foundation of the Austin Priories of Nostell and Scone," by the Rev. Dr. James Wilson, and "The Scottish Crown and the Episcopate in the Mediæval Period," by Bishop Dowden.

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The *Architectural Review*, January, is chiefly of professional interest. The illustrations are charming. Among them we specially note an excellent reproduction from Mr. W. H. Ansell's etching of the Tower, All Saints, Derby, and the photographic views which illustrate the fourth of Mr. E. F. Reynolds' articles on "The Imperial Mosques of Constantinople," including some remarkable details of tiling. Lansdowne House, Berkeley Square, is well illustrated ; and, as usual, there are many admirable measured drawings of special service to students.

Under the title of "A True Lover of Ingenuity," in the *Essex Review*, January, Mr. H. W. Lewer gives an account of William Winstanley, an Essex seventeen-century compiler and versifier, of more industry and ingenuity than inspiration. The paper is accompanied by some interesting illustrative reproductions. Other articles are the story of "John Payne, Seminary Priest," who was executed at Chelmsford, 1582; the first part of an account by Mr. W. C. Waller of "An Ancient Essex Charity"; and the second part of Dr. Andrew Clark's sketches of "Lincoln College Incumbents."

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In the *East Anglian*, December, the last part of a transcript of the Baptismal Register of the Norwich Dutch Church, 1598-1619, is accompanied by a note on the "Discipline" of that church in 1641. Other documentary serials are continued, and there is a curious description of Suffolk witches from a medical work of 1562, written by Dr. William Bullein. The January number, which begins a new volume, is larger than usual, and contains much interesting matter, including an article on "Old Stained Glass in Suffolk Churches, with Notes on Rood Screens"; the first part of a paper containing documents relating to "The Rectory of Meldreth, Cambs, during the Commonwealth"; and an illustration of a brass in the church of St. Bartholomew, Orford, Suffolk. We have also received *Travel and Exploration*, January, with numerous fine photographic plates, including one of "A Khasia Stonehenge," a row of nine great monoliths, many similar groups or rows of which are found in the Khasia Hills, a little-visited district of Assam; *Rivista d'Italia*, December; and a catalogue of a good collection of second-hand books from Messrs. W. N. Pitcher and Co., of Cross Street, Manchester.



### Correspondence.

#### OPEN-AIR PULPITS.

TO THE EDITOR.

CAN anyone tell me what surviving examples there are in this country of open-air pulpits besides that in the first court of Magdalen College, Oxford, and the "Reader's Pulpit" outside Shrewsbury Abbey. The latter is not, strictly speaking, an open-air pulpit at all. Originally it was within the refectory, and has only become "open-air" because its structural surroundings were destroyed. There must have been many open-air pulpits in days gone by of the type of Paul's Cross. I shall be glad of any references to the literature of the subject.

PRESBYTER.

#### TEA IN 1750.

(See *ante*, pp. 5 and 6.)

TO THE EDITOR.

Was tea in such universal use in 1754 that the remains of the necessary pottery would be found in excavations similar to those lately carried on at Oxford?

I have often heard my relatives say that my grandfather, who died in the early years of 1800, carried once to his wife, my grandmother, the first tea-set and the first pound of tea as a present after his visit to London, and that this pound of tea was the first ever known to have been taken into that part of Dengie Hundred, below Maldon, in Essex.

If this statement was correct, it does not bear out the statement that the use was universal.\* The cups were small ones without handles, and the tea-kettle had a jointed handle, which fell down sideways. In fact, it was exactly like the small brass or copper tea-kettle used by John Chinaman at the present day. An amusing incident occurred in connection with the use of this kettle. The servant-man was sent out to fill it, and, being gone a long time, a messenger was sent to see what he was doing, and he was trying to fill it through the spout. The movable handle added no little to his difficulties. He said, not understanding the cover, that it was the most awkward pot to fill he had ever handled. This circumstance shows that, at all events, tea-kettles were not in universal use at this time.

My grandfather mentioned above lived at Latchingdon, five miles below Maldon, in Essex.

HENRY LAVER, F.S.A.

Colchester,  
December 30, 1909.

### THE LONDON COFFEE-HOUSE.

TO THE EDITOR.

Can any reader inform me where I can see a print of the London Coffee-House, Ludgate Hill, as it appeared in the fifties or early sixties of last century?

R. M. W.

\* The statement that the use of tea was "universal" was made by Horace Walpole, and so it may have been in his circle, but, as was pointed out by the writer in last month's "Notes," tea was practically unknown about 1750 at Oxford. Mr. Laver's interesting letter confirms this for other places far removed from Walpole's limited circle.—ED.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

